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THE VETERANS

At the Public Meeting in Tokyo held to celebrate the 70th anniversary of the coming again of Christianity to Japan.

Names from left to right:—Rev. T. Ito (Presby.), Mrs. C. Bishop (Meth.), Rev. M. Ogimi (Meth. Prot.) Prof. H. Yamamoto (Presby.), Dr. K. Ibuka (Presby.), Bishop. Y. Hiraiwa (Meth.) Archdeacon Batchelor (Anglican), Dr. D. Ebina (Cong.), Rev. H. Kozaki (Cong.), Mrs. M. L. Gordon (Cong.)

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## EDITORIAL NOTES

### EVANGELISM

The main theme of the present issue is Evangelism. But it is not evangelism in the sole sense of an appeal to the individual to receive the grace of God. Though this aspect must ever come first, we are realizing today that the Gospel of the love of God is a thing for society as a whole no less than for each component member of it. Society is not going to become Christian except through Christians; but on the other hand Christians are not going to enter into the fulness of the Christian experience until they have made society Christian. It was because of this fact that Jesus Christ in all His ministry laid such emphasis on the message of the Kingdom of God. No single subject in the four Gospels receives attention like this.

Consequently in this present number of the Japan Christian Quarterly in addition to such articles as the one telling of the work of God in the conversion of individual lives or the two discussing the message to individual types, we have also others dealing with the Christian Gospel in its relation to the other religions of Japan or in its application to the international problems of the day. Further there are articles discussing how the modern evangelist can use some of the secular agencies for the dissemination of the Gospel.

We may do well, however, as we face another year to ask ourselves once again, What is our Evangel? "Our message is Jesus Christ. He is the revelation of what God is and of what man through Him may become......In Him we find God incarnate, the final yet ever-unfolding revelation of the God in whom we live, and move and have our being." In these the opening words of the Jerusalem statement of the Christian message we get an admirable epitome of what the Gospel is.

It is first of all Christo-centric. In one of a series of articles which he is now writing for the *Guardian*, F. R. Barry, Fellow of Balliol College, Oxford, remarks that in the intellectual world of to-day God is having a very bad time; but that at the same time men are turning with an increasingly wistful longing to Jesus Christ. He means by these words that while the advance in secular knowledge and thought is challenging many of the past conceptions of the nature of God, men are looking more and more to that one supreme Figure, who by taking our nature upon Him and being born as a man, shewed us.

How man may rise to Him in holiness.
Because He stooped so low.

We some times wonder whether the Christian Church really appreciates the tremendous asset it has in the Gospel concerning Jesus Christ. While discussion as to the nature of God and of religion and of sin have their place, their value depends on the extent to which they are related to Jesus Christ. In his brilliant little essay on the Religions of Japan, Dr. Anesaki says "The Japanese people have never shown easy susceptibility to the exclusive monotheism of Christianity or its doctrine of original sin", and in this remark he speaks the truth. But it is a suggestive fact that in his discussion of the influence of Christianity on Japan he does not make a single allusion to the appeal of Jesus Christ. Can it be that we by the elaborate nature of the background of our picture have diverted attention from the central Figure?

In the second place in Jesus Christ we have not only our revelation of God: we have also a vision of what man can be and may become. As education advances, despite the mechanical features of the system at present in vogue in Japan, the better type of young man and young women is striving for a self-expression of an idealistic character.

He is not prepared to become a cog in the wheel, though he has a lurking fear that he may not be able to escape it. He is therefore not content with his present lot, nor with society around him. His old faith has gone, and with it has departed the idea that any other old faith can take its place. He is groping after certain new ideals, but what they are he is not quite certain. But the whole glory of the Christian Gospel is that it can give him that freedom, that transforming power, that newness of vision for which his soul craves. As a recent writer pointed out, "The New Testament is never a looking back on a mere historical phenomenon; for while Christ appears within history, yet it believes that He controls it, and that the destiny of the human race is to be growing up all together towards the stature of the fulness of Christ. The whole emphasis of the New Testament is that we shall see greater things as the Spirit of God gets to work on men." The Spirit of Christ, or as we may call Him, the Spirit of love, is eternally renewing the Christian's experience.

In this truth we have a very real message for the present day. We have, as Canon Streeter pointed out in his recent lectures before the Tokyo Imperial University, a 'world-affirming' and not a 'world-denying' gospel, which is just the type that the present age needs. It is significant that in those lands where the latter kind has been dominant, spiritual and social unrest have proceeded along the most dangerous line. But though we have such a gospel, do we live it and preach it as if we do? Is there a joy, a hope, a buoyancy of spirit and a love about our message which cannot fail to attract? One of the great secrets of the influence of St. Francis of Assisi, as a recent biographer has put it, was that "he got the spirit of the *troubadours* into religion." He won "the leaders of the culture of that age, its essayists, its singers, its critics, its censors, its art-lovers" for Jesus Christ by shewing to them "that ecstatic happiness can be gained by the selfless service of love."

There is a 'famine of love' which will only be satisfied by that love of our Lord Jesus Christ. In the full appreciation of this fact is to be found the heart of the gospel for the Japan of to day.

## The National Christian Council

On another page will be found a full description of the annual meeting of the National Christian Council, held in Tokyo in November of last year. Though its sessions can hardly be described as having been of an inspiring character, yet much useful work was done, and it is increasingly clear that the Council itself has an important part to play in the Christian Movement in Japan. Such weaknesses as there may be are not due to its inherent nature, but to circumstances which are remediable.

There is no other organization which can bring the churches together in fellowship to the extent to which the Council can. It is the one body which can represent the Christian churches in their relation to Government. It alone can be the agent through which they can cooperate in matters affecting the common interest.

But because we are convinced of its value, we cannot close our eyes to certain serious weaknesses, which we feel are impairing its usefulness at the present time.

In the first place the Council does not represent the country as a whole; it rather represents Tokyo. At the recent annual meeting, of the 81 members, 52 were from Tokyo. Of the co-opted members invited on that occasion only three out of the eighteen represented the provinces and of these three only one accepted. Of course it must be recognised that Tokyo as the capital has within its borders the headquarters of most of the churches, and so relative to the rest of the country it should perhaps have a bigger proportion of delegates; but the fact remains that the country, even when it can send delegates, does not bother to do so. We realize that the officers of the Council fully recognise this weakness; but whether it be on the account of the preponderating influence of Tokyo or not, we know not; nevertheless they at present hesitate to take the steps necessary to remedy matters.

What are these steps? We should recommend in the first place that the annual meeting be held alternately in the capital and the provinces. In the second place the principle of devolution ought to be extended still further. At present some of the larger centres have their local councils, but their duties are only of a slight character. Cannot they be entrusted with greater responsibilities? and be themselves represented on the central councils of the National Christian Council? In India, where of course the area is much larger but the Church not so far advanced, these Provincial Councils, as they are called, have almost greater power than the central body itself. Indeed they themselves elect the members of the Central

Council. Despite the tendency in Japan to centralize everything in Tokyo, there are ample precedents for such a policy of decentralization. Of course, it will be said that previous experience has shewn that country members do not attend because of distance; but with communications being as easy as they are in Japan, and in view of the attraction which the capital always exerts on the Japanese mind, may it not be that there are other reasons? Incidentally if such a more representative body were forthcoming, it would bring that fresh life into the Council which it badly needs.

Again, we feel that the missionary element is still too large, and that because of the representation allocated by the constitution. Under present arrangements some thirteen churches, representing about 150,000 people, or, perhaps to put it more fairly, some 2200 workers, send 40 delegates; while missions representing 600 odd workers are entitled to 28! We realize that the missionary has a peculiar contribution to give, but we venture to think that those most capable of giving it would be chosen, if they together with their Japanese colleagues were selected by the churches concerned. This has now become the case in China. In addition special representation is allowed to bodies outside the above two categories.

Lastly we feel that the Council is in danger of paying too much attention to attractive side-issues and not concentrating on its main job. We have in mind, of course, in particular the matter of co-operative evangelism. As an occasional demonstration and a means of propaganda such united missions are of inestimable value; but as a normal function they are the duty of the several churches and not of the Council as such. Nobody would criticize united campaigns at intervals of five to ten years; but it is because they have become an almost continuous function of the Council in recent years that opposition is manifesting itself in certain quarters to it undertaking such work at all.

Let us hasten to say that we regard the Kingdom of God Movement as just one such exception. But for the very reasons mentioned above it is now in the anomalous position of being planned by a united committee not under the Council!

If therefore Evangelism as a primary duty is to be debarred from the activities of the Council, is it to be condemned to the arid task of making surveys and compiling year books? Is it to be denied those more spiritual functions which should be its very life and inspiration? Far from it. We venture to think that there is one line of work which has not yet been tried, which would be welcome everywhere, and which would be of inspiring value. We refer to the holding of Workers' Conventions for the deepening of spiritual life. By such gatherings the Council would do more to make its influence felt among the churches, and it would at the same time do much to further that still closer co-operation which we call Church Union. The National Christian Council in China has already demonstrated the extreme value of such gatherings.

In making the above comments we realize that there will be some who will not agree with them; but we sincerely hope that the Executive Committee of the Council will consider them, and perhaps in their next issue give their opinions on the same. We would however reiterate that in making these criticisms we are prompted solely by the desire to see the Council stronger and playing a still greater part in the Christian life of the nation.

## The New Year

With this issue the Japan Christian Quarterly in its present form starts on its fifth year, though as the Japan Evangelist it goes back to a much earlier date. We face the future with feelings both of confidence and anxiety—confidence, which comes from the words of encouragement we receive from our friends as to the results of our efforts to make the magazine what it is; anxiety, because of the high cost of printing which keeps the price higher than we would like. The only solution is to increase the circulation. For this reason we much hope that our readers in Japan will take advantage of the special offer of reduced rates for friends abroad. Single extra copies for this purpose may be had at ¥3 per annum, four copies for ¥10. We are bold enough to believe that such a present would also serve to further the Cause out here by stimulating a thoughtful and intelligent interest in Japan.

In addition to regular information as to the progress of the Kingdom of God Movement during the coming year, we hope also to have a special women's number and also one devoted to a study of the significance of the present situation and its bearing on the Christian campaign.

Finally we would say to our readers that we are always glad to received good MSS, pertinent correspondence, and suggestions as to how we may improve the Japan Christian Quarterly.

# EVANGELISTIC EXPERIENCES OF FIFTY YEARS AGO

An interview with Dr. DANJO EBINA by DARLEY DOWNS

**Dr. Ebina till recently was President of the Doshisha University in Kyoto. He is now living in retirement in Tokyo. From his earliest days he has been one of the leaders in the Christian Church in Japan.**

"How as is that you first become a Christian, Dr. Ebina?"

"In my boyhood's days I came under no Christian influence whatever, but while a student at Kumamoto Higher School I came into contact with an American Teacher there, and was led by him to Christ. Several of my fellow-students also became Christians as a result of his teaching. We had to suffer a good deal of persecution in the school, but many of our friends became Christians nevertheless. When we got home still more opposition and persecution awaited us from our parents, but in after years some of our mothers, who had been the most bitter in their antagonism, became earnest Christians and were baptized.

"After leaving Kumamoto what did you do?"

"From Kumamoto I went to the Doshisha University at Kyoto, the Principal of which was Dr. Niishima. It was still in its early days. As a result of the activities of us Christian students there, the Heian Church came into being, and I found myself elected an elder at the age of nineteen! Every week-end we students used to go out and do evangelistic work in the country round about. We generally spent two nights in each place we went to. During the summer holidays much the same plan was followed. Thus it came about that in 1877 I went to Annaka at the request of some enquirers there. Three years before Dr. Niishima had visited the town and interested some of the inhabitants in Christianity. Six of them continued to read and study the Bible, and as a result were anxious to have further teaching. I stayed there for two months and gave a course of lectures on St. Matthew's Gospel. I had two preaching places; one was the elementary school—it had once been a Buddhist temple and the other was a quondam gymnasium, which had also been requisitioned as a school. There were several *samurai* families living at the end of the town where this second school was situated. I used to preach in these two places on alternate days, while on Sundays I used to have meetings in people's houses. Those who invited me used to get their friends in to listen. By the end of the summer there were forty people asking for baptism. In the following spring Dr. Niishima visited the place again and baptized thirty of them and a church was organized."

"Were there any other churches in the neighbourhood?"

"No! But one of those who was baptized at that time went shortly afterwards to Tokyo and Yokohama on business, and in the course of his trip invited a Presbyterian missionary down to Annaka to preach. When we heard of this at Kyoto the question arose what should we do? In those days when missionaries and workers were few, we used to divide the country out more or less between us. One section would be Presbyterian, another Methodist and so on. In view of what had transpired it was decided at Kyoto that Annaka had better be handed over to the Presbyterians. But this decision did not commend itself to the Christians at Annaka, and I was asked to pay another visit. On this occasion the new Presbyterian pastor and I together preached to the people!"

"Did all this happen while you were still an undergraduate?"

"Yes, I did not take my degree until 1879, when I was just 22. Immediately after doing so, however, I was invited to go as pastor of the Annaka church. I accepted and shortly afterwards I was ordained."

"How did the work go ahead then with you as a permanent instead of a visiting worker?"

"In addition to my work in Annaka itself, I used to make it a centre for visiting the surrounding towns and preaching. I used to meet with a good deal of opposition, but in most cases this was overcome, and when some time later on Dr. Greene paid us a visit there were twenty more people who were baptized. Thus we got four little churches going in the neighbourhood as a result of these efforts. Indeed I was called to be pastor of one of these 'daughter' churches some five years later. But I was not there for long as an invitation came to me to move to Tokyo."

"What was the cause of that?"

"Oh! I was invited to work in the church in Hongo. My friend Yokoi San had been called to this work, but family circumstances compelled him to give up the idea and move back to Kumamoto. I was called as his successor. As a result of the work there another church was formed as a 'daughter' church."

"Was all your experience therefore as an evangelist and pastor?"

"No! After I had been in Tokyo for some time I was offered a post in the Kumamoto Girls' School, which I accepted. This involved a daily talk of some fifty minutes as well as two sermons on Sundays. In addition I always used to devote my Saturdays to preaching in the country."

"What happened to the other of your friends who had become Christians with you while you were a student at Kumamoto?"

"Kozaki San, who as you know was Chairman last year of the National Christian Council and till recently pastor of Reinanzaka church in Tokyo, graduated in 1879. He was ordained to work in Tokyo. He was however very poor and had no settled residence. He made whatever house he was in his church for the time-being. An independent church in another part of Tokyo suggested uniting with Kozaki's little church and he became pastor of them both. This new church, which was called Reinanzaka, was built in 1886. It was shortly after this that Prince Ito's party left for Europe. While they were there Miyoshi San (afterwards Judge Miyoshi) and some others of the mission became Christians, and on their return they associated themselves with Bancho Church, of which Kozaki in the meantime had become pastor. Ibuka San was still a youngster working at the Meiji Gakuin. Kanamori San had gone to Okayama, with which place he had been connected before. Yokoi San on graduating in 1877 went to Imabaru in Shikoku and there built up the first Christian Church in the island. From that day it has been a strong centre of Christian influence. Miyagawa San was at the Doshisha Girls' School. Tokutomi, while an earnest Christian, did not take orders, but went into journalism. About this time Tomeoka San, later to become famous as the pioneer of work among prisoners, came under the influence of Kanamori San. He was afterwards the first Christian prison chaplain and many are the criminals whose lives have been changed as a result. Yamamuro San was also influenced by Kanamori, while Abe Iso San was another convert. You all know his work at Waseda University. But I am wearying you with this long list of names, though I expect you know most of them, perhaps personally!"

"Were all these churches you mention connected in any way?"

"Their standing differed somewhat the one from another. For example Annaka had been independent from the first, as also had been Imabaru. Okayama received personal help from Dr. Berry, Mr. Cary and others. Hongo church was independent, though it had some connexion with and financial help from the mission. But there was no such thing as a Congregational Church of Japan as at present, if that is what you mean."

"What sort of people did you find most interested in Christianity?"

"They varied in different places. In Annaka for example, they were mostly samurai, merchants and farmers. In Okayama there were many samurai, and also some of the outcaste class who found their way into the church. Teachers and students formed the bulk of my audiences in Hongo. But in Imabaru it was merchants and artisans who became the first Christians. But everywhere opposition was pretty general and relatively few people had any real interest in Christianity."

"What sort of line did you take in preaching to non-Christians at that time?"

"The approach was made intellectually, morally and emotionally—emotionally because of the intense enthusiasm and zeal of the preachers. Perhaps the greatest results, however, were seen from the moral appeal. The old morality was being destroyed and there was nothing to take its place. All was confusion. Students were profligate, and the sight of a few young men strict and puritanical in their views caused no little astonishment. There was something in this type of self-control which appealed to the samurai nature. In particular we used to lay special emphasis on monogamy and chastity. We also used to preach about temperance in the widest sense of the word. In all these matters we could as it were wage an offensive warfare; but on matters of international relationships and love for humanity in general, we were obliged to act more on the defensive."

"Wasn't there a good deal of difficulty with regard to the interpretation of the Christian faith in those days?"

"Yes! If the less educated classes were kept back from Christianity by prejudice, educated people were offended at its strict literal side. The extreme orthodoxy of many of the foreign teachers of those days alienated many Japanese who otherwise would have lent a favourable ear to Christian teaching. For example when they found great stress laid on verbal inspiration—the literal accuracy of the first chapters of Genesis to give but one example—they thought they detected in Christianity some of the same superstitions which were characteristic of Buddhism, and thus they rejected it on its intellectual side, though not without regret. Had the interpretation been made then which is made today, it is certain there would have been many more enquirers. Many of those who were sekers at that time had some knowledge of science, and while in their old faiths this was irreconcilible with religion, they hoped to find in Christianity, the 'enlightened' religion, something that would offer a solution to their problems. But the presentation of Christianity at that time was such as to suggest religion was in direct opposition to science, and as such they could not throw out their reason and accept it. It was for this reason that Keio University was dedicated to science rather than to religion, as throwing more light on life. At one time it was thought that in Unitarianism might be found the solution sought, but no teacher was sent from America at this crucial moment, and so that sect lost its chance."

"Was this the only difficulty in the presentation of the faith at that time?"

"No! Some of the foreign teachers who came to Japan saw nothing but bad in the religions of the country. Buddhism and Confucianism were 'heathen' religions and as such were bad to the core. The present day attitude, which is more sympathetic, is far more likely to win a hearing. Like Origen and Clement, who selected the best things from the religions of their days, and welded them into Christianity, so too we today need to recognise what is pure gold in Buddhism and Confucianism, and while firmly rejecting all the dross, present such a Christianity as our Lord Himself would wish, and so bring the Kingdom of God in all its fulness to this Empire of the East."

# THE KINGDOM OF GOD CAMPAIGN IN JAPAN

WILLIAM AXLING

The idea of a campaign with a goal of a million souls was born in the brain and heart of Toyohiko Kagawa, writer, social worker and Christian mystic. Like Paul of old, the Lord appeared to him in the night watches and gave him a vision of a nation-moving evangelistic crusade. With Kagawa a vision is a challenge: a dream is a call to action. This idea thus flamed forth into a passion, stirred his soul with a sense of mission, and moved him to announce his intention of launching a movement which would systematically work its way into every section of the Empire, reach out into every class and group, and carry on until the Christian constituency in this land should number one million strong.

To Mr. Kagawa the number one million in this connection is not a flight of fancy or a campaign-call. As the result of a careful study of the Huguenot movement he reached the conclusion that until Christianity in Japan has a million followers it cannot fashion the nation's moral, social, industrial and political ideals and life in the Christian mould.

Like every great idea this one staggered men of lesser mould. Few had faith to believe that Japanese Christianity which after seventy years of heroic endeavour only numbers some 250,000 followers,—including the Greek and Roman communions,—could, through one campaign, no matter how continuous or far-reaching its scope, push the number up to a round million.

Undaunted, Mr. Kagawa went forward with his plans. Unceasingly he kept the idea before the minds of his friends and followers. Increasingly he moved individuals and group to catch the vision and back it with creative faith and passionate prayer.

Kindled by Kagawa's passion and personality and the work of the Spirit of God, this idea has been gripping the hearts and firing the imagination of an increasing number of people until it has assumed the proportions of a movement.

The conferences, which were held when Dr. John K. Mott visited Japan in May of 1929, faced the question of the next step to be taken in the evangelization of the Empire. Without any exchange of views or comparing of notes these conferences voted to ask the National Christian Council to carry forward a nation-wide evangelistic campaign "based on Mr. Kagawa's plan." One hundred representative Christian leaders attended these conferences. This action was, therefore, a direct mandate from a large section of the thoughtful, responsible spokesmen of the Japanese Church.

At the May meeting of the Executive Committee of the National Christian Council, this recommendation of the Kamakura and Nara Conferences was considered, unanimously approved, and the Council's Commission on Evangelism was asked to formulate policies and a working programme. The Council, in its Annual Meeting in November, voted to sponsor this campaign and render every help possible to make it an All-Christian Movement.

June 7th, 1929, may in the coming years stand out of a milestone in the history of the Christian conquest of Japan. On that day the members of the Commission on Evangelism of the Christian Council and representatives of the Kagawa Co-operators in Japan, met in joint session, and after prayer and careful consideration voted to set up a central committee for the purpose of taking over this "Million Souls Movement" and aggressively carrying it forward.

The personnel of this central committee numbers thirty and is representative of the whole Christian Movement. Kagawa is still the throbbing heart of the Movement. He is still the spiritual genius and dynamic personality around which the Campaign will be centered, but it has expanded from a Kagawa-campaign to one embracing the organized Christian forces of the nation.

Although the objective of a million souls is retained, the name has been changed to "The Kingdom of God Campaign." This is in order to put the emphasis not on numbers but on the genuineness of those who are won. It is felt necessary not only to have a quantative but a qualitative goal.

In November a National Conference on Evangelism was held in Tokyo following the Annual Meeting of the National Christian Council. More than one hundred and fifty delegates were in attendance, representing every part of the Empire and every phase of Christian endeavour. A spirit of unity and high determination and buoyant expectancy characterized this gathering. Here the plans for the Campaign were matured and such matters as organization, strategy and objectives definitely determined.

Six months have thus been devoted to preparation. The Campaign will begin January 1st, 1930, by holding initial mass meetings in Japan's six largest cities, Tokyo, Osaka, Kyoto, Kobe, Yokohama and Nagoya.

The idea has flowered into a movement, but the rank and file both of the pastors and the Church members must still be mobilized. The prayer-power and soul-power of the Church must be so concentrated on this campaign that the tides of the Spirit may be released and God be given a chance to break out anew upon the life of this nation.

The Central Committee has issued a manifesto challenging the Christians of the nation in such words as these:

" Japan the land of the gods, God's country! This is our prayer, our slogan and our goal. Our Japan is in distress. Our Japan has lost her way. Man's distress, however, is God's opportunity. Man's perplexity is God's challenge.

" Distressed Japan is a humble Japan. Perplexed Japan is a changeable Japan. Self-satisfaction and pride are swiftly disappearing. The sound of the breaking away of the husks of the nation's thinking and of its life echoes gloomily far and near.

" The birth-pangs of a new Japan! The violent birth-quickening of the Kingdom of God is on. The time is at hand. The Kingdom of God is near. The time has come for repentance and for consecration to the task of spreading the Gospel.

" The thought life, life as a whole, politics, education, industry, everything in Japan must be brought under God's direct control. Through Christlike Japanese a Christlike Japan must be brought to the birth. To transform this vision into reality we must increase the present two hundred and fifty thousand Christians to a round million.

" We believe that one million Christians will make possible the Christianization of Japan's public opinion and conscience and realize through the Church a really Christianized Japan. Every Christian a soul winner, winning one soul a year and thus in three years quadrupling the number of Christians, this is the programme of the Million Souls Campaign.

"We have a reason for thanksgiving and a source for courage in the fact that there are workers with special gifts whom God has raised up among the various denominations. Among them are figures so outstanding that when the people hear their names they are immediately reminded of Christianity. These stand as our representatives before the unsaved masses. They are the connecting links between us and the people.

"Mr. Toyohiko Kagawa has already offered his full time and his utmost efforts for this movement. This has been a tremendous encouragement to our committee. We propose to enlist other outstanding workers and pitch a co-operative decisive evangelistic battle which shall be nation-wide in its reach.

"1930, the year in which it is proposed to begin this campaign, commemorates the twentieth century period since Christ began his public ministry. We believe that it is most fitting for us Christians to follow in the footsteps of our Lord, and for three years give ourselves as He did for a similar period to aggressive evangelism."

Mr. Kagawa is a modern mystic. He keeps his feet on the ground but his head and his heart lay hold on the unseen. He believes in prayer. His plan calls for the organization of a network of prayer clear across the Empire, with early morning prayer meetings in every church, monthly union prayer meetings in every city and centre, and an annual nation-wide conference for prayer and for the training of lay workers in evangelism. He stresses district evangelism, personal evangelism, evangelism through literature, lay evangelism and evangelism through service. He urges special "missions" to the rural peoples, the fishing folk, the miners and the labouring classes. He emphasizes the mass production of leaflets, pamphlets, cheap-priced good Christian books, and a large utilization of the daily press. He challenges every Christian to convert his home into a meeting place for a church. He appeals to every follower of Christ to become a teacher of children and the young, and to organize a neighbourhood Sunday School in his or her own home. He would have the churches in every city and town unite in holding short term,—three months—Gospel Schools for the intensive training of Christians and lay leaders. He wants the churches to enlist, train and release, at once, 5,000 lay preachers for this nation-wide evangelistic crusade.

Evangelism through service calls for the revival of the brotherhood movement within the Church, the organization of co-operatives, the founding of educational guilds and mutual aid societies and "missions" to every existing group and occupation.

# CONSERVING THE RESULTS

### ARTHUR LEA

The aims of missionary work have eternal significance. Only in part do the results appear in time. That we are working for eternity is by no means the least of those convictions which provide the driving force of our missionary efforts. But Christianity is a religion of manifestation in which truth and life are made visible, and it is for this reason that we look for and emphasise the results that appear in time. It is only by conserving the results in visible form that we can be assured of the spiritual reality and progress of the work.

The visible results aimed at are the same as those manifested in the early days of Christianity. We expect increase in the number of converts, expansion in the area occupied, development in the corporate life of the Church, in its worship and activities. We expect the same spiritual results in the individual and we look for evidences that society is reacting in the same way to the promulgation of Christian ideas and ideals. We expect that under modern conditions there will appear again the same passion kindled by Christ and His Apostles towards God, personality, truth and righteousness. We expect that the battle for good against evil,—the only real criterion of social progress,—will become fiercer, and that the reconstruction of society will take place through the agency of reconstructed men.

The missionary constituencies in the home lands are becoming more and more critical of missionary results. Time was when missionary-hearted people at home were content with the report that the Gospel was being preached to tens of thousands, hitherto beyond the reach of the Christian Message. It was enough that witnesses were faithfully preaching Christ to those who "sat in darkness" and who in untold numbers were passing momentarily into eternity. But all this is now changed. In a practical and even materialistic age men expect visible results. In its beginnings the early Church lived in expectancy of the immediate return of Christ, but finally it settled down to conquer the world and establish on earth the universal Church of Christ.

Now also, the attention of the Church is directed to the living rather than to the dying. The Kingdom must be founded and realized here and now, and this is indeed the real work for eternity. Already, since the opening of Japan to foreign missionary effort two generations of missionaries have given their lives to this country, and the home Churches have made untold sacrifices for the evangelization of this land. There is a feeling abroad that the time has come gradually to withdraw in favour of other fields. The situation demands that every effort be made to conserve the results and consummate the work.

The missionary is the Apostle of modern times. His work is that of an emissary to the nations, a pioneer who establishes churches in the strategic centres of the world. He is master-builder, whose aim must be to see that the results are conserved in the organic life of the visible Church.

While Christianity is a thing manifested, it is also a life and as such there are incalculable factors that defy tabulation. It is important also to remember the Divine as well as the human elements in the work, from which we expect results to come. It is God alone Who "giveth the increase", and in our efforts to conserve the results this must ever be kept in view. On the human side, moreover, there are two factors—the work of the teacher, and the will and attitude of mind of those in whom spiritual results are sought. Unless this analysis is made and kept in view there is a danger of acting on the principle that the conserving of results will depend almost, if not entirely, on the gifts, the spirit, the methods and efficiency of the teacher, a trap into which we are only too likely to fall.

The problem of the conserving the results of missionary work presents itself in two aspects; firstly, how to conserve the results of special evangelistic efforts, in order that those, at least, who signify their decision to become followers of Christ shall persevere, and through Baptism be gathered into the Church; secondly, how to maintain the faith of the baptised and avoid the lapses which at present are nothing less than a scandal in the church. Statistics shew that in some bodies the number of Christians who lapse annually is about two-thirds of those baptised, and in others, the number of lapsed practically coincides with the number baptised, so that the church remains stationary in its actual membership. The solution of the second of these is of infinitely greater importance than that of the first. If the churches could prevent lapses and maintain the continuity of the spiritual life of the baptised, they would move forward apace. Until this problem has been solved the question of how to bring inquirers forward to Baptism becomes of secondary importance. The greatest problem for the Church in Japan is how to lead those, who at the time of their Baptism have had a definite experience, into the steady Christian life which will continue to the end.

However, as the conserving of the results of special evangelistic campaigns is a real problem, it is only right that some attention should be given to it in an article of this kind. Here we should honestly recognize the outstanding fact that special evangelistic campaigns never, in any true or adequate sense, fulfil the aims of those who organize them. Of the hundreds who are induced to signify their decision to become Christians, those who persevere to the point of Baptism are exceedingly few. The writer has had the opportunity of taking part in and testing the results of such campaigns over a period of many years, and in no case has there ever been an ingathering at all commensurate with the efforts made or the statistics published. So far as the object of winning converts, who will enter on a course of preparation for Baptism and eventually become Church members, is concerned, it is only blind optimism that refuses to recognize that the failure is almost absolute. In a recent case one of the greatest of Japan's evangelists held meetings in a certain town. The Christians prepared in the usual way by much advertising. The meetings were crowded, the attitude of the audiences was splendid. From beginning to end the attention was enthusiastic and large numbers of decisions (*kesshinsha*) were obtained and divided amongst the participating Churches. One Church received forty enquirers, of whom not more than two or three attended any meeting afterwards, and not one of them went on to Baptism. The experiences of the other churches were similar. Generally speaking not more than two or three percent go forward to Baptism, except in cases where Baptism is administered, practically without preparation, at the climax of the campaign. In this case the great majority soon join the ever-increasing army of the lapsed. It is not infrequently said that the failure to conserve the results is due to the inadequate " following up ", but the phenomenon of meagre results is too general to admit of this explanation. It is a fundamental error in Japan to regard special evangelistic campaigns as the normal and principal means of Church development. The real and legitimate aim of such campaigns is diffusive evangelism, the propagation of the essentials of the Christian religion, wide-spread seedsowing, the reaping of which cannot be done before a considerable time has elapsed. A man who became an inquirer in Tanegashima twenty-five years ago was baptised recently in Sasebo. Another who became a catechumen in Saga was baptised thirty years later in Wakamatsu. These illustrations could be paralleled indefinitely. Nothing is more urgent at present than to put campaign efforts in their proper place and keep them there.

Instead of the spontaniety of individual Christian effort which characterised the Early Church and the wonderful witness of the life of the Christian community, we have the organization of overlapping and never-ending movements and campaigns. There is nothing in the New Testament corresponding to the "stunt" evangelism of the present day. In the Early Church diffusive evangelism was the necessary beginning of the work in any given region, but the moment a nucleus of Christians was formed concentration took the place of diffusive effort.

The life of the Christians was the essential thing, and self-expansion was both natural and inevitable. The sense of responsibility to preach the Gospel of forgiveness of sins was paramount, but having preached it there was no pressing for reluctant decisions, no counting of potential Church members. It was not only the appeal of the Gospel Message, but the joyous life of the Christian Brotherhood, which attracted serious-minded non-Christians. When the nature of the Gospel became known and manifested in the life of the Christian community, non-christians "took it by force."

The failure to conserve the results of present-day campaigns, is not the fundamental problem with which we are faced. In the nature of things it is an error to suppose that the results in an imperfectly evangelized land should be a great and steady harvest for the churches. In Japan to-day there is no basis in experience or reason for expecting any such results. The preparation has not gone far enough to call forth that spontaneity which ought to appear in the potential convert. Men should not reach their decision under pressure from without, but spontaneously under the compelling force of an inner conviction.

In most towns in Japan with above ten thousand people there is already a group of Christians. It is through these that the normal expansion of the churches should take place. After a recent special campaign effort a leading Christian was heard to say "Evangelistic campaigns bring no real harvest into the Church. The secret of Church development lies in setting our house in order. We want the reality of the Christian life in our midst, and the progress of the Church will be assured." One reason why we cannot except great and immediate results from special evangelistic campaigns lies in the lack of preparation for Christianity in the minds of the people at large. Japan's religious and intellectual history has in a sense provided a background for the coming of Christianity. This is not only not to be denied, but on the contrary it deserves more attention that it has received. Yet it remains a fact that there is nothing that really corresponds to that wonderful preparation for the coming of the Christ nineteen hundred years ago, to which Israel, Greece and Rome made severally their unique contributions. This fact needs to be remembered when we are discouraged that so little of the results of evangelistic efforts are being conserved. It ought to be more fully realized also that in contrast to the Apostles of the New Testament Church who went forth to a world wonderfully prepared, the emissaries of the Gospel to Japan have had to undertake the almost impossible task, not only of preaching the Gospel and founding the Church, but of doing the work of preparation also. Viewed from this point the work of Japan has attained a truly wonderful success. Institutional Christianity is still weak. It is still "the day of small things" for the churches. But who is there who would dare to estimate the extent of the permeating influence of Christianity in Japan and set a limit to the number of those who will have no hesitation in resorting to Christianity when the day of spiritual crisis comes?

As has already been pointed out, a much more serious question is that of conserving the results after Baptism has taken place; and this brings us face to face with the problem of lapsed Christians. There is a startling difference between the number of nominal Christians on the roll of the churches and the number of actual communicants. The reasons for this serious condition are various. In the first place membership in the Churches is voluntary and it is well known that voluntary institutions have a very short life in Japan. The Feudal system was continued until the Meiji Era, and authority is still the basic principle governing the national and individual life in this land. Where authority is in abeyance institutions wane and tend to disappear altogether. Christianity suffers from this weakness, though it maintains no little measure of vitality, and will increasingly make its contribution to Japan in developing the spirit of voluntary effort and service.

But the chief reason for the large number of lapsed Christians lies in inadequate training before Baptism and lack of continuous teaching afterwards. Here is the inclusive cause of most of the weakness of Christianity in this land. In most cases it is extremely difficult to get candidates for Baptism to attend regularly the preparation classes, and the teaching has to be done individually and in a desultory way, involving, as it does, loss of time and general inefficiency. The standard aimed at varies greatly with the church or denomination. In some cases people are baptised at the final meeting of an evangelistic campaign without any real preparation at all. In such cases knowledge of the Bible is of the most meagre sort. A mere desire to become a Christian takes the place of real experience based on an act of repentance and faith. In other cases preparation may extend over a period of several months, or even a year or more, depending on the general attitude and progress of the candidate. For this difference of standard our "unhappy divisions" are responsible. It may be taken for granted that those, who remain steadfast in the Faith and continue in the Fellowship, are those who have had careful and definite preparatory training. That there are so many who cease to be members of the churches is also due to an inadequate idea of what the Church really is. The general impression amongst the untaught Church members is that the Church may be joined or left at will and convenience, instead of being the "Household of the living God" into which a man is born through the work of the Holy Spirit, and membership in which involves an eternal relationship to God and to all members of the Body of Christ.

The writer on visiting for the first time a country town was approached by a deputation of leading men, who requested that those in the town who might become Christians should first be properly taught. It appeared that some young people had been baptised in such an irresponsible way that even the non-christian conscience revolted against it. This was, of course, an exceptional case, but it is not without parallel. "I went as far as Baptism but never really had faith" represents the condition of many people who without proper preparation have found their way into the churches.

Perhaps the greatest cause of backsliding is the mistaken conception as to what the Christian life involves. Baptism is regarded as the goal rather than the starting point. In many cases there is no adequate realization that a new character has to be built up on the basis of the new experiences, impulses and motives which accompany submission to Christ. Converts are not taught to realize that their consciousness of forgiveness, their new powers and passions, their new hopes and sense of freedom must all be brought into action in order that salvation may be perfected—that growth in knowledge and ever-deepening experience, and a life of service for God and man constitute the normal development of a Christian's life.

To conserve the results and build up the Church of God in Japan less stress must be laid on the occasional and special, more on the steady and normal; less on canvassing and advertising, more on the inner life and witness of the churches; less on quantity, and more on quality.

We need wider knowledge, deeper experience, higher ideals of service, and this means a teaching Church. We need to elevate the human factors in order that they may unite with and be the instruments of the Divine. The results will then take care of themselves.

# THE EVANGELISTIC MESSAGE TO STUDENTS

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M. S. MURAO

There are three main influences, all of a sinister character which are affecting the spiritual life of the students of Japan at the present time. These may be summarized under the three heads of Marxism, Modernism and Secularism. Each of these three has in turn its severer forms. For example in the case of Marxism, while there are undoubted communistic agitators of an extreme type among students, as the official investigations have already shown, yet the actual number of students who are imbued with extreme Communism are comparatively speaking very few. There are on the other hand a vast number of students, who have got the drift of Marxism, and at the same time feel in a vague sort of way a discontent with the present social order. To them Communism is a theory difficult to understand, and they are not actually wanting to play with fire, but at the same time they feel that Marxism stands for the social order of tomorrow and as spirited youths they cannot afford to be behind the times.

This leads on to the second of the three influences mentioned above namely Modernism. By Modernism I mean that attitude to to life which refuses to take it seriously; the spirit of 'let us eat and drink for tomorrow we die,' or 'each for himself and the devil take the hindmost.' This spirit is evidenced by the nature of the literature popular among students, and by the rapid increase in the past few years of cafes, whose chief customers are students. Indeed the problem of the cafe is assuming an increasing gravity every year. It is taking the place of the Licensed Quarters of the pre-Meiji period, and the Geisha-girl districts of Meiji and Taisho. Students of the Showa era are not attracted by such places; but the modern cafes, with their exotic environment and easy access make it difficult for the youth of today to resist their lure. Movies, the Jazz and the Cafe are an inseparable trio; they are necessary companions of the student who proposes 'to go ahead of the times.' (*Jidai no* *sentan wo yuku*), as the current phrase puts it. Thus the 'modern-boy' and the 'Marx-boy' dance together to the tune of 'The March of the Ginza.'

This Modernism has, however, another and a brighter side in the shape of 'Sports fever,' so prevalent among students. But even this in part is due on the one hand to the sad fact that they do not find a spirit of seriousness or of 'worth-while-ness' or of adventure anywhere else, and on the other to the exotic element which accompanies sports.

The third influence is what I have called Secularism; but I am using this term in a very limited sense. I mean by it, undertaking the world-task apart from its value or from any sense of vocation. The old spirit which scoffed at gain and asked for honour is falling into disfavour with the students of today. They do not expect to find satisfaction in work well done, but instead they look around eagerly for the reward which it offers by way of material gain, and seek pleasure in spending the money thus acquired.

Another form of this spirit of secularism is seen in their failure to appreciate the value of debate. In most college organizations, the power of speech is very feeble. Of course there are elocution classes in plenty, where students train themselves in the use of polished phrases; but when they are asked to discuss some vital and practical matter they vote in favour of the party with the larger numbers and greater influence and not according to any convictions which the discussion may have evoked. In this way they reveal their true tendency; they are not so much concerned with ascertaining truth as in looking after their own interests.

Now at first glance these three influences would appear to belong to entirely different categories; but if we examine them from a psychological standpoint, we find that they have several points in common. Of these the first and most prominent is the materialistic view of the world. Marxism is avowedly materialistic. Secularism is also based on the assumption that the materialistic view of life is the correct one, although the conclusions it has reached are different to those of Marxism. Again, what I have called Modernism is caused by the belief that there is nothing fundamental or permanent beyond that which is appreciated by the senses. Needless to say this form of modern Epicureanism is materialism in its rankest form.

Another common characteristic of these tendencies is determinism, or the fatalistic view of the world. Marxism, which teaches economic determinism, is essentially fatalistic in its outlook. Modernism likewise is the outcome of the view that it is impossible to change the course of the events of the world: things will happen in it whether we think them to be right or wrong. Therefore, the modernist student declares, we should try to get the best out of it.

A third characteristic is the discounting of personal initiative and a belief in the force which comes from numbers. The notorious fact in the Marxian tendency is its over emphasis of the social aspect and its total disregard of personal reform. In Modernism, especially in sports, personal initiative may be regarded as essential; but the kind of sport to be taken up is simply according to what is the fashion, as indeed in other tendencies in this craze for the new. Those who are imbibed with it are merely following the crowd. Secularism, again, is the spirit which seeks to take the most remunerative reward that this world offers, and not to ask the spiritual value of it. In other words it exists in spite of the individual.

Now the question naturally arises, What is the cause of all these tendencies? The answer is to be found in the methods of education as at present adapted in Japanese schools. What are these methods?

First comes unreality in the ethical teaching given therein. Ethical principles which the teachers themselves are not fully convinced are true, are taught in the 'Ethics' classes. Both teacher and taught are aware that they have to be taught and must be obeyed simply because the Government Regulations say so, and these regulations as they believe, have some ulterior motive behind them. This kind of ethical teaching is the only food, or more correctly food-substitute, given to satisfy the growing spiritual hunger which the creature feels as one who is made in the image of God. The result of it all is a scepticism and cynicism in things ethical and spiritual.

In the next place, the method of giving instruction as current in Japan allows very little scope for real thinking on the part of the student. He is taught to stock knowledge, but not much to think. In most colleges the principal task of the student is to take notes, almost by dictation, from the lecturer. Nevertheless some of the very subjects taught are of such a character as to compel the students to think, no matter what kind of teaching method may be followed. Such subjects as mathematics and the physical sciences work on the student's mind and tend to make him feel a reality in these sciences rather than in the mental and spiritual subjects, in which they have not been allowed scope for thinking out their problems. The materialism and determinism of the students of the present day owe much to their over-confidence in these physical sciences.

Thirdly the tendency in the Japanese school is to treat the school life as if it were something entirely divorced from actual life. As a result students come to regard study and practice as to things having no connexion with one another and so they fail to learn the joy of work. They take their courses simply with the idea of getting diplomas, and with deplorable results in some cases. This is one of the chief causes for a lack of interest in the work itself and the tendency to concentrate solely on the material gain that comes from the work.

Again there is the competitive system in the entrance examinations. In Japan a student has to undergo a competitive examination every time he tries to enter a school or college. This is due to a shortage of schools, which compels him not only to obtain pass marks, but also to beat his rival at all costs in order to get in. As a result the spirit of competition becomes ingrained in his heart. Consciously or unconsciously his aim becomes more and more one of beating others rather than acquiring knowledge. This in turn colours his outlook on life.

There is a fifth and still more potent factor. In olden days the teachers themselves were the chief factor in education; they taught what they themselves had thought out. But in the present day they are merely 'middle-men,' purveying the comodity of knowledge to their student customers. As a result the play of personality, so important in any education, has no place in their contact with the students, and so personality itself comes to be regarded as of but little value.

Such in brief are the causes of the present tendencies in the student-life of today. Unsatisfactory though they are, as the form which they have taken shews all too clearly, yet they are not altogether devoid of some indications of hope for the future. For they are not the opposites of that reality of life which the youth seeks to express; they are rather the outcome of the suppression or deflection of that reality. In fact we may detect an unconscious signal of distress in these very three tendencies. In following Marxism they are exhibiting a strong desire for justice, which they cannot find in society as at present organized; in Modernism they are looking for 'more abundant life' and for opportunities of self-expression at present denied them; in Secularism they are shewing their readiness to make every endeavour should it prove worth while. In short, they are in pursuit of personality and reality coupled with a sense of true and sincere fellowship. But inasmuch as they are unable to attain to these spiritual values, they unwittingly become content with substitutes, and, as is the case with many substitutes, they are poisoned by them.

If I am not entirelv mistaken in the above survey of the present situtation in the thought-life of the Japanese students, then it would seem as if the remedy, if there be one, must be in the direction of a spiritual force, which will give the students a sense of reality and opportunity for true fellowship. I venture to suggest that this spiritual force is latent in the Christian Gospel.

Jesus said, "God is a Spirit; and they that worship him must worship him in spirit and in truth." 'Truth' in the Greek means Reality; and spirit in its modern equivalent is nothing other than personality. (See *The Way of peace*, p. 52, by the present Bishop of Ripon.) Worship is meaningless if it lacks true fellowship. Jesus practically gave a definition of Christianity when he spoke those memorable words to the woman of Samaria. Christianity may be more than that, but it cannot be one bit less.

This then is the true Evangelistic Message to the students of Japan at the present time. It is a message for all people and for all time. "We would see Jesus", say the students of today as did the Greeks of old; and if they are shewn the living Christ in all His personality and reality and, learning to live by dying, are kept in true fellowship with Him and with His followers, they will find their satisfaction and their salvation. To let them see Him through His body the Church should be our aim.

The students can find plenty to satisfy their fighting spirit in the Marxian theory of class-struggle without having to resort to denominational rivalry and controversy. They are level-headed enough to have recourse to Secularism without coming to some Christian teachers who would tell them that they should not be too fanatically idealistic; that they must accept the existing social order and not meddle with questions of Reality, but should accept the rather all these racial and monetary distinctions of the present day. Moreover they find a more exhilarating experience and more exotic excitement in Modernism than in contact with the exotic element in Christian work, even though the latter may have proved quite attractive to the elders of Meiji and Taisho. They have enough sense to know the value of money as they follow the path of Secularism, without having to join a church in which they will sooner or later realize that the money 'talks', whether it be of foreign or of native origin. No! they have too much life within themselves to be satisfied with that type of group loyalty which exists in many churches; they have too much of the spirit of idealism and the love of adventure to be quieted down with the business-like, matter-of-fact atmosphere of many Christian organizations. They may have been seeking bread, but in far too many cases they have been given a stone instead, and as a result they have lost sight of the Father of all good gifts.

"But the hour cometh and now is when the true worshippers shall worship the Father in spirit and in truth," when the Church of Christ strips itself of all that savours of Materialism and Modernism and Secularism, and is true to the expression of its Head. Then and not till then will the students of Japan follow in the steps of those true worshippers of the Father, and will find in Him their complete and full satisfaction.

# SOLVING PROBLEMS THROUGH UNDERSTANDING

### The recent meeting of the Institute of Pacific Relations—an appraisal.

A. JORGENSEN

Since the world has suffered incalculably through misunderstanding, particularly in the field of international relations, it is interesting to find an organization whose one article of faith takes the form of complete trust in the efficacy of understanding. There are, to be sure, subsidiary clauses to this main statement of belief but they do not in any sense minimize its central significance. Says this organization, let people understand the historical *milieu* out of which the problems that disrupt our peace have arisen and let them have knowledge of the facts that underlie national attitudes and policies, and the great step in the direction of adjustment by reason rather than by force will have been taken. There is about this, as about all faith, an aspect of sublimity, but in the present instance it has the additional advantage of resting upon a factual basis. For in the councils of the Institute of Pacific Relations there are two words to conjure with,—one is understanding and the other is research, the former resting solidly upon the latter. These words describe a method that belongs strictly to the modern world. In essence it is scientific rather than religious, and in so far as that is true, the Institute may be said to take its cue from science rather than religion. This is perhaps as it should be, for after all is said and done, religion has but little to offer by way of method, its contribution being confined to the generation of spirit and attitude without which all method is dull and inoperative. At any rate so runs the theory of the protagonists of religion.

The editor of the *Quarterly* has asked me to interpret the significance of the recent conference of the Institute of Pacific Relations in relation to the labours in which most of the readers of this magazine are engaged. That is to say, was this gathering of importance from the standpoint of those who believe that the Kingdom of God embodies the highest ideals of internationalism. The best way to answer this question is to describe briefly the conference; readers can then draw their own conclusions as to how much it contributed to the cause of religion.

In passing it might be added that the idea of the Institute was first conceived and its operation first planned by men whose primary interest in such a project was religious. These men nursed their idea for several years before it began to clothe itself in the machinery of organization, but throughout this preliminary period the religious ideal was uppermost. In scope the Institute was to be very broad, but the point of view was ever to be Christian. Even after the project outgrew the dimensions in the minds of its originators, the religious ideal with which they had blessed it continued to operate. In the first biennial conference held in Honolulu, prayer and meditation were a regular part of the programme. At the second conference, also held in Honolulu, there was no place for such exercises on the official programme but I have been told that at certain periods members of the conference did meet for prayer and meditation. By the time of the third conference recently held in Kyoto there was no place for prayer, either official or unofficial. Realizing how conventional the prayers at such gatherings usually are, the gradual elimination of this form of religious exercise probably means very little. Furthermore it must be kept in mind that the Institute has more and more become a forum in which men of all religions take part, and therefore elimination of the formal religious element presented a far simpler alternative than the delicate process of adjusting it to the points of view, not to say the ideosyncrasies, of the adherents of the various religions, including our own.

The programme which was followed at the Kyoto Conference represented an enormous amount of preliminary work. In spite of this fact, it may be said to have remained tentative, not only up to the beginning of the conference but even throughout the sessions themselves. From this point of view the Conference may be likened to a huge engine that lays its own track as it proceeds and therefore plods along without much speed or confidence of movement. With the exception of one or two definite suggestions for the programme of the Kyoto Conference, which emerged at the 1927 Conference, this atmosphere of vagueness and uncertainty enveloped too much of the programme up to the last minute. Obviously the best preparation and research cannot be made on much of the programme so long as nobody knows what it is to be. It is true that in the process of building the programme every conceivable problem is thrown into the crucible, but this is of little avail since nobody seems to know which problems are to be placed on the programme of the conference. This point is well illustrated in one topic to which considerable time was given at Kyoto, namely the Machine Age and Culture. Various aspects of this very broad question had of course been suggested from many sources as possible material for the 1929 programme, but up to within a few days of the opening of the Conference no very definite decisions had been made on the question as to how large a part cultural problems were to have on the programme. In view of these considerations, it seemed a bit curious to have the Programme Committee ask the whole Conference to devote considerable time to a discussion of the relation of the machine age to traditional culture. This was particularly true since previous to the Conference the impression was abroad that at least so far as the Kyoto gathering was concerned, cultural questions would be given little if any serious consideration. The result was precisely what might be expected—a vast deal of talk supported by a rather frail skeleton of ideas. In my judgment the most interesting and weighty problem posed by this whole discussion was this: How can we maintain and develop cultural independence in a world of rapidly increasing economic interdependence? This is not a bad problem for missionaries to try their brains on. A number of the delegates had come to the Conference *via* Russia and it was therefore interesting to hear several of them speak of that country as offering a satisfactory solution to this vexing problem of a threatening cultural uniformity. For it seems that although the Soviet government virtually commandeers all economic resources, it allows the fullest cultural independence to the various national and cultural groups under its dominion.

The time devoted to cultural questions by the four Round Tables was viewed by the programme committee as a sort of preliminary exercise during which the delegates would get acquainted and an atmosphere of friendly give-and-take created in which the more specific and controversial subjects could then be discussed without acrimony or misunderstanding. Problems of culture are, generally speaking, long-term problems. The same is more or less true of such subjects as the Social and Economic Aspects of Industrialization, Food and Population, etc. Discussion of such problems develops difference of opinion but it does not as a rule generate much heat. There was some discussion of the food and population question at Kyoto, but it was clear that the men who know most about this subject felt that their research had not yet gone far enough to enable them to go deeply into the problems created by impending over-population at one or two points in the Pacific area. However, the scientific work that has already been done, together with the thorough programme of research that is actually in operation at the present time, makes it clear that the Institute will make a major contribution to the scientific understanding of this problem.

Among the delegates were several first rate economists, a few labour leaders, a goodly number of the representatives of capitalism. These various elements made the discussion of Industrialization highly interesting and to a degree at least, profitable. How scientific the point of view is I cannot say, but it was new to me at least to find that well-trained men are ready to play with the idea that urbanization may not be an absolutely necessary concomitant of industrialization. The ease with which electric power can be distributed makes it possible for a nation to industrialize without loading upon itself the distressing social problems that seem to inhere in great centres of population. "Take the factories to the people," was the advice of more than one speaker. Some even said that the possibilities of distributing power would enable the population of any given locality to be half agricultural and half industrial, that is, a worker might give his mornings to his farm and his afternoons to the factory!

From the very beginning of the Conference, it was evident that the delegates were interested primarily in two subjects,—extra-territoriality in China, and the Manchurian problem. They were impatient with the programme committee's devices to keep them away from these subjects until the proper atmosphere for their consideration had been generated. If one were asked to select the one problem on which interest was preeminently focused, the answer would unquestionably be Manchuria. It is indeed difficult, not to say impossible, to give an adequate idea of what took place during the week that was devoted to these two questions. I will not even attempt to do so. A full report of the Conference will appear soon in two stout volumes, and those who wish to feel the atmosphere of the Kyoto Round Tables are advised to procure those volumes.

For the purposes of this article, suffice it to say that in the discussion of these highly controversial, and to a certain extent emotionally conditioned problems, the genius and method of the Institute were revealed at their best. In the first place there was the background of thorough preparation, at least on the part of a fairly large number of experts who were wisely distributed among the various round tables. Unfortunately the delegates had not as a group taken full advantage of the material that had been placed at their disposal, and hence only a limited number felt qualified to take part in the discussion. In the second place, from the standpoint of creating a better understanding of each others' points of view, there was a distinct advantage in the consciousness that no decision was to be made. The whole set-up confirmed the inference that here was an adventure in the creation of understanding. Men and women were seeking light, not heat. Nothing was so likely to bore the delegates as eloquence in which there was even the slightest suggestion that substance might be wanting.

As I have just intimated, it would be impossible to summarize what took place in these interesting round tables; one or two impressions may not, however, be out of order. Perhaps I can best begin by saying that as I try to view the whole process quite objectively, it seems to me inevitable that the discussion of both these questions should have resulted in some discouragement to the Chinese delegates. I say 'inevitable' because in a sense the cards were stacked against them by the conditions in their own country at the very time the Conference was in process. The delegates were on the whole people who could be described as liberals and idealists. At the same time they had enough experience and information to shade their idealism with realism; they were people with their feet on the ground. Perhaps I can best describe the group by saying that although they were not faced with the necessity of making decisions, they maintained to an amazing degree the attitude of mind characteristic of those who are obliged to settle things. They could not be swayed easily by emotional considerations. They did reveal 'the understanding heart' and in that sense were not hard-boiled, not indifferent to factors beyond the statistician's dominion, but they were, when all is said and done very objective. Into this atmosphere China's representatives injected a thoroughly well prepared case for the abolition of extraterritoriality. On this point there was virtually unanimous agreement—extraterritoriality must go. It was only when Chinese delegates insisted on a plan of immediate abolition that they met with disagreement from most of the other delegates. Entirely apart from the historical situation out of which extraterritoriality has grown, it must now be dealt with in terms of what will happen if it is abolished. China must give the world evidence of a measure of stability, of power to direct her affairs, of capacity to build up a dependable and operative juridical system, before the nations will take a step which they now feel is altogether too likely to result in more chaos. So long as these things remain undone, the demand for immediate abolition on the grounds that China's internal political situation demands it, will not appear persuasive even to her liberal friends. As I interpret this part of the programme, that is about where it was left.

The handicaps under which the Chinese presented their case were again revealed in the discussions on Manchuria. No question that came before the conference was more carefully analyzed and elucidated from all points of view than this one dealing with Manchuria. Like extraterritoriality it was a highly controversial subject. In spite of this obvious difficulty, and even of the possiblity of wrecking the conference on the rocks of irreconcilability, it must be said to the eternal credit of the Chinese and Japanese delegates that during the three days while this subject was overhauled from every conceivable point of view they kept the discussion on a plane of moderation and objectivity that was beyond all praise. And they did this in the English language.

If I were asked to pass judgment on the outcome of the discussion on the Manchurian question, I should say that rightly interpreted it worked out to the advantage of both parties concerned, and that Japan on the whole gained decidedly from exposing her position in Manchuria to the scrutiny of the delegates. The manner in which the representatives of the two countries seemed to be drawn together as the discussion moved forward was one of the most gratifying results of the whole conference. It was a clear demonstration of the value of understanding, for that is precisely what was achieved through the method of the Institute. In the trail of understanding came a friendly and enlightened appreciation of the fact that when two reasonable men differ, neither is without justification of his attitude or point of view. That the feeling between China and Japan on the subject of Manchuria has been intense, is not saying too much; neither is it saying too much to describe what emerged between them at the Kyoto Conference as a *rapprochement.* After seeing what took place there between two national groups with great and vital differences, 250 delegates went away persuaded that reason and fairness are after all the most effective instruments for dealing with the disagreements that arise between individuals and nations. At the time nobody thought of this as a religious experience; but if it be not good Christianity what is it?

# THE CHRISTIAN "LEAVEN" AND THE "THREE MEASURES OF MEAL"

R. D. M. SHAW

In the *Scripture of the Jewel of the Lotus* there occurs a parable to the following effect. A father sees his many children playing in a large building, all unconscious that the house is on fire. He is afraid to give them warning in too abrupt a manner lest they fall into a panic and be lost. He therefore produces little carriages and other vehicles, each drawn by some different animal, which will attract the attention and interest of each individual child, who will thus be tempted out of the burning house and so be saved.

The Buddhist parable is chiefly illustrative of the Buddhist theory of knowledge, with its distinction of Absolute and Relative or Accommodated Truth (*Hoben*). But for those to whom is entrusted the Christian message the parable above quoted may be used as an illustration of the saying of our Lord that the faithful and wise steward will bring forth out of his treasurers things new and old.

"The word of the Cross is to us the Power of God," for the word of God is living and active and sharper than any two edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the hearts." We have, therefore, no need for any doctrine of accommodated or relative Truth. The Gospel message is so plain that it is intelligible even to the simplest of mankind. Inside the Kingdom of God there is no distinction between "Jew and Gentile, Greek and Barbarian, bond and free, male and female." The fundamental Truths of the Gospel are as intelligible to the peoples of Asia as they are to the peoples of Europe, or America or Africa.

None the less the faithful and wise steward will bring out of his treasures things new and old. He will do his best to put the

Gospel before his hearers in the way which is most attractive to them. The aspect of the Gospel which makes the strongest appeal to the Teutonic or Latin races of the West is not necessarily the same as that which will draw the Japanese people to the feet of their Saviour.

It behoves all those, therefore, to whom is entrusted God's message for Japan, to discover what part of their great treasure will most powerfully attract the spiritual attention and interest of the people of this land.

For this purpose it is necessary to study the religious conceptions and the spiritual aspirations and ideals of Japan as they are presented to us in the religious institutions, literature and life of the people. In this way a point of contact will be found for the Gospel message.

Unfortunately when one begins to look into the religious life of this country one finds nothing but confusion, for here may be seen primitive animistic and polytheistic beliefs side by side with advanced rationalistic ideas. Here are popular and State Shinto, apparently irreconcilable forms of Buddhist teaching, Confucian ethicial ideas, modern Western philosophies as well as many Christian and other beliefs. But the religious confusion itself is worth noting. It is undoubtedly a sign that the heart of the Japanese like the heart of all mankind was "created for God and is restless till it finds its rest in Him."

However, it is worth while trying to disentangle this confused mass of religious ideas, in order to discover whether there are not one or two fundamental ideals to which Christ's Gospel may make a powerful appeal and so bring peace to the restless and a sense of being "right" with God instead of being "out" with Him and in the bondage of fear.

Perhaps the best way to study the religious life of Japan is to take the main currents of religious thought and life as they are to be found in Shinto, Buddhism, Confucianism etc. and try to discover what are the outlines of the ideal character which these systems present to their adherents as the aim and object of the spiritual life. It will then be possible to decide what aspects of the Divine Character of Jesus Christ are likely to make the strongest appeal to the religious consciousness of Japan.

(1) Shinto is in its origin an animistic religion, and even in the present day what may be called popular Shinto, which is represented by many sects, has not risen above the level of polytheism. The gods of mountains and rivers, the defied spirits of ancient heroes are still a force to be reckoned with in the interior of the country.

Shinto has, however, passed through two revolutionary periods. The first of these was when Chinese thought flowed into the country in the 6th century of the Christian era. There can be little doubt but that one of the results of this religious revolution was, if not the introduction, at any rate the emphasizing of the two important concepts of Loyalty and Filial Piety. Thus Shinto became more than the mere primitive or polytheistic religion that it had been, and during the Tokugawa regime such famous scholars as Motoori and Hirata made the two ideals of loyalty to the Imperial Ancestral Spirits and Filial Piety the foundation stones of a new Shinto.

The second religious revolution in Shinto began with the teaching of the above named scholars, and reached its climax in the period of the Meiji restoration, when Buddhism was disestablished and Shinto became the State religion of Japan.

At first sight modern State Shinto seems to be an entirely new religion without any connection with the indigenous religion of the land, and, indeed, the State often protests that the established Shinto is not a religion at all, but only a system of ethical instruction.

There are, however, one or two conceptions which link modern to ancient Shinto, and these are, moreover, the very conceptions which portray for the Japanese people the ideally religious character.

One of these is the sense of human unworthiness to approach or to have communion with the divine. This sense of unworthiness is inculcated by the whole ceremonial and ritual system of Shinto, as anyone may see who attends the worship at any of the great shrines. It has a fitting symbol in the white silk veil which conceals the Holy of Holies from mortal eye at the central shrines at Ise. But the same sense of human unworthiness is often beautifully expressed in the purificatory rituals which precede or accompany the offering of the *norito* or prayer services. The *Oharai* or Great Purification, celebrated in the sixth and twelfth months, which, though neglected for several centuries, has been reemphasized since the restoration of pure Shinto, is a service intended to purify the whole nation not only of calamities and ceremonial defilements but also of moral offences. The traditional and correct form of worship for these occasions is somewhat as follows. The devotee is to rise early in the morning, wash his face and hands, rinse out his mouth and cleanse his body. He is to turn towards the sacred shrine, strike the palms of his hands together twice, bow low towards the shrine and say "From a distance I reverently bow before Thee; with fear and trembling I pray that Thou wilt bless me by correcting and purifying me from all my faults — both those which I have committed wittingly and those which I have committed unwittingly..." Similar prayers are to be offered before the *kami-dana* or god-shelf in each house.

We see here both the sense of awe and reverence in the presence of the *mysterium tremendum*, as well as the moral element in the prayer for remission of sins which have been committed. And though no doubt the sins for which forgiveness is to be sought are at first mostly ritual offences, yet the worshipper is sometimes reminded that the *ara-mi-tama* (or the punishing side of the divine nature, as opposed to the *nigi-mi-tama* or favourable side) deals out calamities and diseases on account of moral offences.

Modern Shinto has retained the sense of awe in approaching the Divine spirits and enforces this by strict attention to the ceremonial and ritual details of external worship. At the same time the ethical aspect of man's approach to the divine ancestral spirits is becoming more and more prominent. If the modern Shinto devotee desires to be found worthy to approach the spirits of his ancestors it is now essential for him to practise above all the great virtues of loyalty and filial piety. When the Shinto believer stands in front of the sacred mirror which is the central symbol of Shinto shrines, he is supposed to see there the reflection of his own person, and in that reflection he is to see the persons of his ancestors. This reminds him that he must be careful lest by any fault of his he bring disgrace to his nation and family. He must be worthy of the great traditions of loyalty and other virtues which are presented to him by means of the central symbol of his religion. To be worthy to approach and have communion with the divine spirits has become more than a mere outward matter of behaviour, it has come to imply a definitely moral attitude — it requires a character inspired by the highest loyalty and the tenderest filial piety.

It is not necessary to dwell on this fact as providing a point of contact with the Christian message of the Heavenly Father and His Kingdom of Righteousness.

(2) Buddhism. It is of importance to notice that the *Shojo* (Hinayana) or Lesser Vehicle of Buddhism never obtained a real foothold in the country. Japanese Buddhism is entirely of the *Daijo* (Mahayana) or Greater Vehicle type. We may, perhaps, somewhat summarily express the difference by saying that the *Bosatsu* (Bodhisattva) ideal has to all intents superseded the *Rakan* (arhat) ideal.

Buddhism puts before its adherents an ideal life or character, which it depicts in several ways. It speaks of the Rakan, of the Bosatsu, it teaches of the wonderful Three-fold Body of the Buddha, it tries to paint the ineffable joys of the state of Nirvana, it accommodates its truth to the minds of simple folk by directing their attention to the Pure Land where Amida reigns and rules in bliss.

What, then, is this ideal to which Buddhism wishes its adherents to attain? The chief features of this ideal character which men are first invited to contemplate and then to reproduce in their own souls may be briefly summarized as the "higher insight," self-possession, energy, calm, joy, concentration and magnanimity. These are the main elements of the Rakan's character, to which he has attained by following the famous "eight-fold path," and conquering the "three intoxications."

It is not necessary to dwell upon these features here, for Japanese Buddhism has not been content to accept them as entirely sufficient. For the Japanese Buddhist Rakan-ship has been practically superseded by Bosatsu-ship. The Bosatsu character includes all the elements of Rakan-ship but enormously increases the element of "magnanimity." The Bosatsu or Enlightened One has all the marks of the Rakan, he practices the six transcendent virtues, charity, morality, patience, knowledge, energy and meditation, but the most fundamental characteristic of his life is the power of giving help to others. Magnanimity has become charity or love. This is now the primary virtue. Whereas the Rakan sought enlightenment and deliverance from the wheel of existence for his own sake, in the case of the Bosatsu, it is the thought of becoming Buddha for the sake of helping others which is the primary cause and basis of the illumination of Bosatsu-ship.

This ideal is, of course, best illustrated in the case of the great Bosatsu Amida, who, before taking the last step into the eternal bliss of Absolute Buddhahood, paused and looking round on all the evil and sorrow in the world, and made a great vow that he would not enter Nirvana until he had found out an easy way of deliverance for all men. He remained true to his vow and underwent numerous rebirths with the accompanying sorrows and pains until he discovered the way for which he had set out to look.

Here we have the fine ideal of self-sacrifice for the sake of others, which though overlaid with the abstruse philosophic speculations of many ages, is nevertheless one of the chief foundations of the Buddhism of Japan, and is the main feature of the teachings of more than one of the great Buddhist sects. It is not necessary to do more than mention the remarkable point of contact which we have here with the fundamental fact of the Christian message of the Atonement. Christianity has, of course, the immeasurable advantage of basing its teaching on the objective fact of God's Self-Sacrifice as revealed in the historic Person of His Son, Jesus Christ.

Many further points of contact between the Gospel and the Buddhist ideas might be mentioned, which, however, space forbids.

(3) Confucius' teaching probably has a good deal more influence in this country than is often realized. It has been the basis of the moral and ethical instruction given to the people for many centuries. It may be objected that Confucianism has little to do with religion and less still with such deep spiritual ideas as those connected with Atonement.

But a closer view of the ideal character which the great Chinese sage presented to his disciples will show that many of the Confucian teachings provide points of departure for the Christian message.

The Confucianist's ideal is the *kunshi* or " sagely man." There is not space to deal with the various traits of the kunshi character. It must suffice to say that " as you cut and then file, as you carve and then polish in order to make a precious stone perfect " so man needs the strenuous discipline of self-culture if his character is to attain to the ideal. But this strenuous effort of self-culture was by no mean's self-centered. The kunshi is to be a kunshi not for his own sake, but for the sole purpose of restoring the rule of Reason to the world—or as we should say in Christian language—for the purpose of helping to build up the kingdom of Heaven in this world. Confucius' message is a social message, and the emphasis is on the obligations of the corporate life. The "sagely man" is not simply the scholar who has attained to his ideal, the man who has learnt to walk in accordance with the heavenly Reason. He is one who, by his example, is helping to restore equilibrium and harmony to a world where confusion and discord at present reign. And the principle which guides his life—the principle of "Considerateness" as it has been well called—is summed up in Confucius' famous saying, which is now known as the "Silver Rule," because it only falls short of the "Golden Rule" by its negative character. "What I do not wish men to do to me, that I do not wish to do to them."

Confucius' message was a message of strenuous effort, with no offer of assistance other than the inspiration which comes from the examples of the kunshi of the past, and the belief that there is in each of us what we may call a divine spark of life.

Christianity provides more than this. It can take up the Confucian ideal of a character, whose sole aim is to bring in the reign of righteousness and peace, no matter how hard the self-discipline must be, and it can offer the Divine help by which alone the human efforts of man can accomplish their purpose—for in the words of the *Analects* "The Sagely Man's burden is great and the Way is long. Goodness is his burden—is that not heavy? Only after death comes rest—is not the Way long?"

Christ's answer may be given in His own words. "Come unto Me all ye that are heavy laden and I will give you rest" for "I am the Way."

# "THE WIND BLOWETH WHERE IT LISTETH...... SO IS HE THAT IS BORN OF THE SPIRIT."

M. AKAZAWA

Five or six striking examples of conversion illustrating God's way of working in the soul of man is the subject which has been assigned to me.

Conversion in this case, I understand, does not mean the occasion of baptism, but rather the time when the person concerned becomes conscious of the fact that he is caught by God, or God is with him, rather in him. It is the occasion when the firm conviction dawns of a newly established personal relationship with God as Father, with Him as God's forgiven son. This relationship is one that nothing on earth can sever. Truly this experience should be realized at the time of baptism; however, in fact, many enter into it many years after baptism.

Looking back over my ministerial life I find it is my privilege to know not a few souls introduced into firm conviction of salvation, but such striking examples of conversion as those given by Harold Begbie in his book called, *Broken Earthenware* are exceedingly rare. On the contrary I see many leaders now in good active service in the church, bearing heavy burdens and fighting courageously for the cause of God, who have been led into their real conversion through ways apparently insignificant. In studying these experiences leading to deep conviction, however, I can see some common human factors which have worked through the way and been instrumental in realizing the personal relationship with God. These common factors on the human side seem to me the way by which the grace of God is carried into the souls of sinners.

The first of these common factors is friendship. This friendship may be long or short but, at the conversion of a soul, a friend is standing by with a deep interest in that soul's salvation. The second common factor is prayer. Somewhere, for some time earnest prayer has been going up to our Father in the interest of one who experiences salvation. The third common factor is an institution. It may be a Sunday School, a young people's society or a music society in the church, or sometimes a home. In association with other souls a soul is led into his salvation in full. It seems that God saves an individual into society through association. Herein is one meaning of the association of the church, and here, too, lies a duty of the church.

In the following examples of conversion, which may be called striking, one can observe the human common factors. I have gathered these examples from my personal friends who hold these experiences as most precious since they are the ways through which the grace of God has become real to each one.

A fish dealer, Mr. K—, was a dreadful drinker. He would get drunk, pick a quarrel, and then try to fight a fearful fight. Fighting was a pleasure and joy while he was drunk. Of course his business went down: everybody lost confidence in him. He became a menace to the town. He was made conscious of the fact and tried many times to get control of his bad habit, but in vain. There was a Christian family who had deep interest in him. This household made the salvation of his soul a subject of prayer at the family altar. This went on for some years. One day Mr. K— got drunk and quarrelled and fell into such deep trouble that his business and home life were vitally endangered. This misfortune gave the Christian family a chance to invite Mr. K— and introduce him to our Lord. Mr. K— had regarded this Christian family with great respect for a long time. He liked them much except for the fact that they were Christian. Of course Christian life is not in line with the taste of drinkers. However, at this time of humiliation, Mr. K.—'s heart was deeply touched by the power of earnest sincere prayer. A new light began to shine in his soul and shone so much that he became convinced of his awful sin. He made up his mind to believe in Jesus Christ as his Saviour. This was a miracle to himself as well as to many others, who saw how the Holy Spirit gave new life to the drunkard and fighter. Of course it is not a simple easy course he has gone through since his decision. Many temptations from various old interests have attacked him fiercely but by the power of God he has come out victorious each time. He tells others as well as himself that a sip of *sake* would be death to him in this world as well as in eternity. The oftener he overcame his temptation the stronger he became and thus realized the power of Jesus. After he became a baptized Christian he thoroughly identified himself with church life, observing the Sabbath, attending every meeting and undertaking other church duties. It is ten years since his conversion. Now he is the president of the fish market and a member of the city council. He is a treasurer and class-leader in his church. He is always humble, but a shining witness for the wonderful power of salvation through Jesus Christ.

A man, a gambler by profession, became acquainted with a Christian pastor in his city. The pastor had a night school for young people, and a day nursery. This was near that part of town in which the gambler was living. It was a quarter where there were many poor. The pastor became interested in the gambler and made his salvation one of his subjects of prayer. One day after some conversation the pastor inquired concerning the possibility, or rather the desire, for quitting gambling and becoming a respectable citizen. At this the gambler told his recent heart-bleeding experience. " The other day," he said, " when my little boy eight years old, the only child I have, was in school, his teacher asked each child to tell the occupation of his father. Some boys said their fathers were clog-repairers, one little fellow said his father was a *kuruma-no-saki-biki* (a man who waits for hire, standing by the difficult places in the road where a cart needs a special man to push or pull over the hard section, earning but small sums of money). Thus each child told the teacher of his father's business." All were poor. The father continued, " My boy said, when his turn came, he couldn't tell his teacher his father was a gambler......I am so ashamed that my precious boy felt ashamed of me, his father, among other fellows. Certainly I wish to quit my gambling! but I don't know any other way to make my living. Nor is there anybody interested enough in me to inquire my desires and extend a helping hand even though I wish to quit this shameful business. Is there some way by which I can quit this gambling and reestablish my life?" The pastor quoted, " I came not to call the righteous, but sinners to repentance," and assured him that he and his family could be saved and lead a respectable life among citizens if he determined to do so. The two knelt down there in prayer, the gambler and the pastor. It was a sacred spot where the Holy Spirit caught the gambler for the Father. He became a useful man instead of a disturbing element in his society. God, here also, used a friend and his prayer as an instrument for saving the gambler.

A young lady belonging to a rich country family had a step-mother. This mother was the only Christian in the family. There was only a younger brother, who was an invalid, and this girl. Since the brother was an invalid it was decided that the girl should be heir of the rich estate. Consequently a primary responsibility of the family was to choose a good reliable young man to marry the daughter. A well-considered choice was made and recommended by relatives. The marriage took place but proved to be an entire failure. Divorce soon followed. It was at that time that the daughter was sent to a mission school to study in a kindergarten course. She became a Christian and confessed her faith at a meeting held in that school by a visiting evangelist. While she was much impressed by the preaching, the strongest inducement to become a decided Christian was the Christian love that this step-mother had shed in her heart. She had often found the mother engaged in earnest prayer for her, especially at the time of the family trouble. Since that experience she lost the feeling of step-child and deemed the step-mother as a real mother. This illustrates that through devotion the love of a mother creates the true spirit of a child in the one loved. This experience has helped the daughter in interpreting Jesus' love in human souls. He came to this world to make the Fatherhood of God real to us and also to create the spirit of childhood in us through his sacrificial devotion. Now this family is one of the happiest Christian families I know. The old Christian mother, a happy young couple and the invalid brother, constitute a home through which many relatives are led into faith, and in which the people of the town find spiritual consolation. This home institution is to each member of the family a place where the soul is cultivated and grows into the full stature of Christ.

A young man in middle school was already Christian, though only nominally so, from his childhood. Being born in a Christian family he was baptized while still a baby. He grew to be a most quick-tempered boy, and shrewd in making trouble. He became a bad influence in the school. Becoming the leader of a bad boy's gang he was considered a menace in the town as well as in the school. In spite of this fact, however, he did not cease church-going. Somehow he couldn't give up his interest in the church. Many times he repented of his sins and promised to resist temptation, but failed. Most of his friends lost confidence in him and trusted him no more. However, there were two who held him in their hearts with constant prayer. One was his aunt with her family. She lived in a city far distant from him but never gave him up. She always kept confidence in him and in the Lord who promised her to save this boy by His mighty hand. The other who kept faith in him was his young teacher. She took an increasing interest in him and prayed with him in his trials and failures so that he came to obey her when he could not obey any other higher authority. Circumstances with the boy changed so that he had to leave school and go to live with the aunt. There he was in good Christian influence and new light began to shine in his mind. Later he was called to the army where a Christian officer helped him build a steady Christian character. He made a fine record as soldier. Every year at the regiment at inspection he was honoured as the best record-holder. After three years' service in the army he came back to his old middle school and finished the course. It was a miracle to all to see the change which had taken place in his life. Later he entered a theological seminary. Now he is in ministerial life. When a soul is caught by God it is never given up. As a hound after game so the Lord never ceases to go after the soul of man until He possesses it. It is a gracious memory for each Christian that the Lord has earnestly and constantly sought after us with convincing love.

An old lady of seventy-six years of age was baptized by her son, a minister. To this son, her baptism was an answer to prayers offered for thirty long years. The mother had been an earnest Buddhist of the Nichiren Sect. Finally she found that unless she was born again she could not overcome her deep-seated selfishness. Consequently she made up her mind to believe in Jesus Christ. Yet there was one point which prevented her confession of faith in Jesus: this was her pledge with Nichiren to stand as a Nichiren believer through life. She knew a gentleman who is a descendant of a famous Buddhist priest and now an earnest Christian. To him she went with this question: How can you, a descendant of such an honourable Buddhist family, explain to your ancestor, when you meet him in the next world, your reason for being a Christian? I suppose we all meet there. Don't you think your changing religions is quite displeasing to your ancestor? The old gentleman answered, "Oh, no. Though I do not follow in outward form, I am following his spirit. I believe my ancestor took the best course of life he knew in his age. Likewise I must in this age. The Christian religion is the best course of life I know. If we ought to follow outward forms as well as the spirit of our ancestors, then we ought to give up riding in steam-trains and walk or go in the saddle. No, we need not follow outward forms. We must regard their spirit and so take on the best of our age. Such will be my answer to my ancestor when I meet him in heaven."

The old lady clapped her hands saying, "Now my mind is fixed, too. I am determined to become a Christian. I go to be baptized by my son who has prayed for me these thirty years."

# EVANGELISTIC WORK AMONG KOREANS IN JAPAN

J. A. FOOTE

"Blessed are the meek for they shall inherit the earth." The Korean Christians in the Orient are the meek. Shall they inherit the earth? It would appear so by the numbers which are pouring into Japan. Of course all who come to Japan from the peninsula of Korea are not Christians. But some of them are and they are a delightful type of Christian, a type the Saviour loves. They come quietly into a community, take the humble places allowed them, go industriously about the tasks to be done and stir up no trouble. You awake some morning to find that an "upper room" has been rented and is a Church. They are a meek and friendly people.

Migrations of people are usually the aftermath of war's fierce marches. Sometimes migrations are caused by economic conditions: witness the large influx of peoples into Southern Manchuria. It is an economic reason which lures the simple Korean peasant away from his ancestral habitat over the Straits of Tsushima to Shimonoseki and Japan proper. The hundreds of thousands who have appeared in our midst are here bag and baggage, wife and babies, because there is poverty in Korea and more plenty in Japan. Also there is more freedom here than there. It is irksome to the spirit to have a foreign overlord in the place of power where hoary men of old have sent forth the edicts of government. It is poison to the spirit to see the khaki and red soldiers march through one's villages and make themselves comfortable in one's fields. But in Japan such evidences of government are to be expected. If one gains property and position here, one is a citizen and may even be elected to the assemblies. Thus a new citizen has come among us, he may be an immigrant and a Korean, but he is also equal before the courts with any other citizen of the land.

The victory is not always to the strong. The heavy hand laid upon the enthusiast for autonomy in 1919 did not win the battle of the spirit. Up-risings and mass movements for "self-determination" may have been put down with blood-shed and beatings, but in the free spirit there still lurk the love of clan and race and the pride of long and ancient history. The hand which struck the cruel blow is not kissed. We are seeing an invasion of Japan which brings forth peculiar traits of character, and reveals the hidden powers of the soul and spirit.

Japan is not inhospitable to the invading thousands. In Osaka is a society, fostered by the Osaka Prefectural Office and working with the best intentions for social welfare, which builds model homes for Korean labourers, sets up a social centre where is conducted a kindergarten, and has also a hall where lectures are given and pictures are shown. Hard by is a Korean *buraku*, squatters on open land who have built out of odds and ends of boards and boxes and tin cans hovels to live in. Both the buraku and the government houses are full, but those who live in the buraku are the free spirited ones. They are proud of their hovels, while those who receive the aid from the society fostered by the Japanese government walk with a less proud mien. So keen is the feeling, that Christian workers dare not use the social centre hall for its meetings, lest they be thought to be in league with the Japanese to win away the Korean from his ancient heritage. If this spirit of pride of race is strong among the cast-offs — the poor who have thronged into the industrial centers of Japan—what must it be among the patriarchs on the peninsula?

Korea's contribution to Japan has not always been of this nature. In 593 A.D. Prince Shotoku invited Buddhist priests from Korea to come to ancient Naniwa and propagate their religion. They came and there stand two old temples as monuments to the early teaching of these first immigrants — Horyuji and Shitennoji. Either will bear careful study in a search for Japanese cultural origins. Korea was one of the instructors of the Japanese in the arts of writing and the science of philosophical thinking. She shares with the Chinese an enviable position as a patron of Japan. Japan learned also some of the arts of architecture, of painting and of wood-carving from early Korean teachers. As one traces the march of religion and culture from India northward and eastward, the currents all tend towards Japan rather than from Japan westward. Some might regret that Korea did not learn from Japan in former centuries the arts of war and adaptation, which have helped Japan to forge ahead of all her sister nations in the Orient and become recognized as one of the great Powers. Korea seems not to have anything to contribute to the Japan of to-day except the muscles of her humble laborers in material construction.

But Japan has something to contribute to Korea to repay the debt she owes that nation. She is giving to Korea good administration, better schools, more industry, protection from political schemers from other nations, a sense of solidarity and stability, which would be impossible were Korea enjoying self-determination. But there are those who believe that Japan can contribute something of the spirit also to Korea. Were the Christian forces in Japan awake to their opportunity and privilege, they would see that Japan may and can share Christ and His Spirit with the brother Korean. That which keeps the two peoples apart is not religion, but the lack of it. Let Japan keep her Shinto at home, and share her Buddhism and Christianity with the Korean and there might be fellowship where there is none to-day. Shinto is not taking the best spirit of religion to Korea by setting up the ancient shrines. Such are an abomination to the proud patriarch. But both Buddhism and Christianity have a spirit and a philosophy which may weld the two peoples into a unit. Christianity especially has an open road to good-will and fellowship. There will alway be disagreement and misunderstanding, but if any force can eliminate the major portion of it, it is the religion of Jesus of Nazareth. Unfortunately as yet neither people has awakened to the possibilities which lie along this line of approach. Korean Christian communities sit in judgement on their brothers in Christ in Japan, because they have not moved *en masse* to withhold the mailed fist in persecution and oppression. The Christian conscience of the Japanese seems to possess an inferiority complex, when faced with the facts, and in consequence they simply stand aside when their Korean Christian brothers draw near. The two Christian communes do not mingle to any very noticeable extent. There may appear to the two parties reasons in favour of this, yet it cannot and must not long keep the two apart, if Korea and Japan are to become one Imperial nation. Some one must introduce these brothers to one another.

Since 1907 work has been done for the Korean settler in Japan. At first it was an outreach of the Presbyterian Church in Korea sending a pastor or evangelist to shepherd the Christians among the immigrants. Later the Missions took over the support of the workers sent over from Korea. In 1923 an appeal was made to the Missions working in Japan to aid in this work among the Koreans. The Federated Missions in Japan responded and since then the missionaries in Japan have given annually towards this work. In the fall of 1927 the Canadian Presbyterian Church sent out Rev. L. L. Young who had had nineteen years' experience in northern Korea and he now superintends the work. At this time it was agreed that all forces should unite to found one Church of Christ in Japan for the Koreans. Aside from a little work done here and there by local Japanese churches of various denominations, and some special efforts put forth by independent missionaries in Japan, nothing is being done for these people. They number hundreds of thousands. It is safe to say that throughout Japan there are over five hundred thousand of them. Moreover, what is being done by the Christian forces in Japan is not being done by the Japanese Christians. Here and there a Korean student in Japan attends a Japanese church and may become a member. But the mass of the Korean people are unlearned in the Japanese language; especially is this so of the women. How can they with any intelligence attend the Japanese services? It would indeed appear that the local Japanese churches, perhaps the pastors reflecting the minds of their laymen, live and preach and teach as though oblivious of the fact that hard against their church walls there are brothers and sisters in Christ.

The plight of the Korean in Japan is not a happy one. He is exploited by labour "bosses," he is excluded from residence in the better localities, he is the ditch-digger, the coal miner, the railway construction coolie the scavenger in the cities. The strong physique of the Korean woman, for she appears very erect and strong beside her Japanese sister, makes her wanted in the factories where she can endure long hours of tedious work. The wage paid the Korean is always less than that paid the Japanese labourer. When retrenchment sets in business circles he is the first to be 'given the sack.' Out of work, away from his homeland and the patriarchial system, he is alone and hungry. Thus in all too many cases he becomes a drug addict young men in their teens and twenties; can be seen, relying on the injections at evening to numb their sensibilities against the long and cold nights, and often huddling in groups in out of the way open lots near the brothel quarters. Boot-leggers peddle the poison; the police are powerless if they do not wink at the traffic. They are a pitiful sight. Certainly the Korean in our midst needs a friend.

And as a friend the missionary in Japan can help. It is not money that this people needs; it is not always work that they need; it is not even a meeting place that the Christian needs. He needs a friend, some one to smile with him, someone to pray with him, someone to stand with him before the police and the government officials. This people needs a go-between, an interpreter. The missionary among the Japanese has a wonderful opportunity to be this to the Korean. He is trusted by the Japanese; he will be trusted by the Korean. He can go surety before the authorities for the local Christian group, can be the founder of a local Korean Church by loaning his influence before the prefectural authorities. He need not be the giver of money to do this. In fact the missionary who becomes the dispenser of funds to the local groups may be victimized, but he can be a friend, the most valueable gift in the world. He should be an interpreter of the Korean to the Japanese pastor and laymen. If he has funds to give let him give them through the Union Committee, or through the Korean Work Committee of the Federated Missions in Japan. What they are doing is altogether too little. They are doing less than the minimum which should be done.

The work supported by the Union Committee in Korea and the Committee of the Federated Missions is as follows: One pastor is living in Tokyo and has work largely among students. One pastor is living in Osaka and his work is altogether among the working people and the very poor. One pastor is living in Kyushu.

The Presbyterian Church in Canada co-operates with the Union Committee and has the following staff and workers, four missionaries, one pastor in Yokohama, one in Nagoya and one in Sapporo, one evangelist in Shimonoseki, a Bible woman in Kokura, one in Osaka and one in Kobe; it also aids in the expenses of a Christian kindergarten in Osaka and also in Kobe. This mission also aids two students in theology who give care to certain Korean groups.

The work comprises thirty churches with 467 believers and 1,125 adherents, 18 Sunday schools for children and 9 for adults, 488 scholars, 2 kindergartens, 12 young people's societies, and 7 women's societies. The total contributions from Korean sources in 1928 amounted to ¥5,242.32. During the summer 2 Daily Vacation Bible schools were held.

Aside from this union work certain independent missionaries report work for the Koreans. The Yotsuya Mission of Tokyo reports 3 Korean churches, 11 Korean Sunday schools, one night school and one kindergarten. The Japan Evangelistic Band reports 2 groups and 2 workers, one a settled pastor and the other free to follow the Korean labourers wherever they gather for work.

The attitude of the Union Committee towards others working for the Koreans in Japan is very broad. There is rejoicing over any work that is being done by anyone in the Master's name. This committee has not the aim of limiting work for the Koreans to this one channel and method. It rejoices that certain missions employ their own workers among the Koreans. But as a united effort the committee feels that it is in a position to employ and supervise the best Christian workers and see that their work is wisely supervised. Those missions and individuals who are not in a position to attempt any local work for the Koreans can be sure that their gifts through this committee will be wisely administered.

This committee would rejoice to be the channel for gifts from Japanese Christians for Korean evangelism in Japan. Most non-Christian Koreans are suspicious of Japanese efforts to win them. But gifts from Japanese churches and individuals given through this committee will be welcomed and as wisely administered as any other. Also this committee would be the means of drawing the Japanese Christians and the Korean Christians closer together. The committee appeals to all to befriend the stranger who has become a neighbour, to help to make easier the lot of these fresh immigrants from across the straits, and to make them feel the brotherliness which we all know is in the heart of the Japanese Christian.

[The Union Committee would be glad to hear of any other work being done among Koreans. Letters should be addressed to Rev. J. A. Foote, 201 Imasato Cho, Higashi Yodogawa Ku, Osaka Editor.]

# THE FUTURE OF NEWSPAPER EVANGELISM

W. H. MURRAY WALTON

Since the Newspaper Work was started about 15 years ago by Mr. Pieters, in Oita, over 100,000 people have applied for further information about Christianity as a result of the articles in the daily papers. Limited finances alone have prevented this total from being very much higher than it is. The average number of applications from a single article in one of the central papers is about one hundred, though on occasions this has mounted as high as four times that number. What is even more striking is that the rate shews but little sign of falling off; indeed reports on all hands shew that the articles are read by many more who do not commit themselves by actually applying for literature. We remember on one occasion when in England talking to a member of the Japanese Embassy who asked if we were aware of the religious articles appearing regularly in the *Tokyo Nichinichi Newspaper;* and he added that he always made a point of reading them himself. Many other similar examples might be given.

Now facts such as the above reveal a state of affairs which have a vital bearing on the future of Newspaper Evangelism. They shew that there is a *demand* for such articles. Two of the central papers and some of the country ones in recognition of this have already started religious columns as a regular feature and we have heard of at least two more central papers which want to do the same but do not know where to turn. When some years ago we interviewed the head of one of the two biggest newspaper concerns in Japan what impressed him, and ultimately secured the present favourable terms which we enjoy, was the size of the response to the articles that had already appeared in his papers. He looked on them from a business standpoint and saw that they were good 'copy.'

This fact is of decisive importance to the Newspaper Evangelist. It means that whereas in the past he has, as it were, been the supplicant, trying to get the best advertising rates that he could; in future he is going to become master, deciding on what terms he will give to the newspapers the articles that they demand.

But in order to reach a goal certain preliminary steps are necessary, and it is these which are the subject of the greater part of the present article.

In the first place, the newspaper evangelist must take care that the articles which appear in the press are of the very best quality only. There is no doubt that much second-rate matter has appeared in the past. Any article will evoke a response because of the longing in the human breast. But it stands to reason that the better the article, the more popular its style, the more sympathetic its appeal, and, we add, the more wisely and definitely Christian its character, the bigger will be the response, and the more serious will be the character of those who apply; and, incidentally, the more favourable will be the attitude of the Newspaper proprietor. He is quick enough to recognise good stuff when he sees it. In order to try and improve matters along this line, a small group of Christian writers of experience and merit is now being formed whose business it will be to provide such articles regularly.

In the second place the nature of the work, its possibilities, its refusal to be tied down to geographical limits and the size of the Japanese press, (there are nearly three hundred daily papers) mean that the work is essentially one which must be co-operative in character. This can be seen from two standpoints. In the first place, the press is far more concerned with the Christian Movement in general than with the activities of a single denomination, numbering may be but a few thousand. If negotiations with the newspapers are to be conducted with any hope of success, it must be made clear to them that the negotiators stand for the Christian Church as a whole, or at all events with the Reformed part of it. Again, the work is rapidly getting beyond the capacity of any single denomination to handle, even if it were so desirable. This does not mean, of course, that circumstances are driving newspaper evangelists to the other extreme of starting some undenominational organization, which while professing to work for all, actually ends in working for itself. Our own experience has proved beyond a shadow of doubt the essentiality of co-operation with the organized church. It stands to reason that if a newspaper evangelist has behind him the whole-hearted support of that body to which he belongs, he will, for example, be able to secure the co-operation of the local clergy in the visiting of promising enquirers and the linking on of them to the local church. He will have their help in providing material for special occasions, such as a local festival, which requires a message in the press from the man on the spot. He in turn will be able to co-operate with them when they are having their own local missions.

In short, the work demands on the one hand the closest co-operation between the different churches, and on the other a genuine loyalty to that branch of the Church of Christ to which the Newspaper Evangelist belongs. How to achieve this is one of the difficult problems which our present divisions cause.

At present the Newspaper work in Japan is carried on in different centres, by denominational offices. Tokyo, for example, is Seikokai, Nagano Methodist, Kyushu Reformed Church, and so on. These different offices are united in an organization called The Japan Christian Press Agency with Headquarters in Tokyo. This Agency meets annually for conference, and by means of a magazine and the exchange of literature it is possible to keep members informed of one another's doings. There is also a tacit understanding that no member will trespass on another member's sphere, or at all events use the same newspaper.

During the past year this last-named arrangement has been carried a step further in view of an experiment which has been tried in connexion with an American Patent Medicine (quite a respectable one!) known as Mentholatum. The agency for its distribution is in the hands of a Christian firm, and an arrangement has been made with them by which every packet sold contains a short notice about Christianity, inviting the purchaser to apply to the offices of the Agency for further information. Already some thousands of such applications have been received. These requests are forwarded to the several district offices for their attention, and to this end the responsibility for different prefectures has been divided among them. The branches in turn make use of a tract of the same title as the advertisement, namely 'Heart Medicine,' to introduce themselves to the applicant, and so the link is made.

The question that is now forcing itself to the front is, Ought this principle of comity to be extended? Nobody pretends that it is an ideal arrangement; but neither are our 'unhappy divisions' ideal, and we must recognise that, till they are healed we cannot get a perfect arrangement. But this does not mean that we must not try to better the present conditions. To this end there are some who would suggest that the principle should be made to apply to all applications received through the papers. But this would mean, for example, that all enquiries from Nagano Prefecture, irrespective of their source, would be forwarded to the Methodist offices therein, and this regardless of the fact that both the Presbyterian and Seikokai Churches are strongly planted in that prefecture. Such a policy would only arouse local jealousies. But in view of the importance of Tokyo in Japanese eyes, there is no reason why a good deal more co-operative work should not be done in the central office. Once the principle is accepted that the follow-up work is primarily the duty of the churches and not of some non-church body, then it is possible to examine how far all the churches may co-operate in fulfilling their several missions. For example, while the evangelistic literature may bear the imprint of the church in question, in order to keep before the enquirer from the first the vital connexion of the work with the church; yet there is no reason why the material inside may not be the same. Though Baptists or Presbyterians may differ on certain important matters, their message of Jesus Christ, God's Son and man's Saviour is the same. Again, there is no need to duplicate the circulating Library, or the Bible Study courses, though this does not apply so readily to the Correspondence Course or the Magazine. Again, there is no reason why the several branches should not in their advertisements refer applications to the central office, using such variations in the address as to shew to those at Headquarters through whose activity the application has been made. More might be said under this head; as for example the Agency might become an actual press agency for syndicating religious articles and pictures as news matter, as has been recently tried by the Mito Branch; or better still, it might be linked on to one of the bigger established Press agencies as its religious department. But this must be kept for another occasion.

In other words the central office might with advantage have its big 'common room' as it were, with Anglican and Methodist and other departments, each dealing with the fruits of its own work and working in close fellowship with the other. Such a plan as the above is admittedly clumsy but it only serves to shew the folly of the divisions which necessitate it.

It is obvious that if such arrangements, as are outlined above, are made, the central office in Tokyo will have a far greater importance than at present. It will be able to represent the Newspaper Evangelism Movement as a whole; it will not only be the centre for handling applications, but also articles, and it will, as it grows in strength, be the obvious body to conduct negotiations with the press.

A third line of possible development before either the central agency or the several branches is for them to offer themselves as "Service Bureaus" to such of the papers as have a religious column. Of course the papers might require the Buddhists to do the same, as many of the articles they insert in their columns are by Buddhist writers, but that does not concern us here. If such an arrangement were made not only would the Agency, or its several offices, gain a recognised position in the eyes of the Japanese press, but it would also solve two problems, which at present the Newspaper authorities have not solved. It would enable them on the one hand to secure a proper handling of that correspondence which already reaches their offices as a result of the articles in their columns. It would also mean that they would be able to announce to their readers where to apply for such further information as they may desire. At present, while ready to accept and insert free Christian articles by responsible writers, they baulk at advertising the Newspaper Evangelism offices. Such offices would in future become part of the Newspaper concern.

All these various proposals gain an added importance and urgency in view of the Kingdom of God Movement which starts this year, and which represents a united effort on the part of the various churches, so far as they may desire, to preach the gospel to the Japanese people. But this leads on to another way in which the Newspaper Work may help the organized church.

It is a notorious fact among all churches and in all parts of Japan that whereas during a mission a large number of people may give in their names as desirous of instruction, yet when it comes to the follow-up work only a very small percentage materialize. Why is it that the great majority after expressing their desire to learn more do not fulfil it? There are three reasons, we think. In the first place there is the inability to do so due to conditions of work.

Regular and reasonable hours are not yet usual in Japan outside the professional classes. In the second place, the departure of the missioner means the severing of the link which is beginning to bind the enquirer to Christ. The pastor who remains, however excellent he may be, is not the one who introduced the seeker to his Lord; it was not his message which touched his soul's depths. He is somebody new, possibly strange, who has not yet won the enquirer's confidence. Why should he entrust his spiritual life to him? In the third place, it is one thing to go to a series of special meetings which are well advertised and about which everybody is talking; it is another thing to identify one self, while faith is still weak, with the little local organized church. Let us look at this point from the position in England. Here is a man who has been brought up in a traditional Christian home. He sees an advertisement of a public meeting concerning some new religion, say Christian Science. He attends and nobody thinks anything more about him for doing so But he is impressed and desirous to learn more, though he is not yet ready to identify himself with the local 'Christian Science' Church. It would mean too great a break with his past. So for the time being he contents himself with reading more literature on the subject, till he is convinced and then he joins.

This is an exact illustration of what goes on in the mind of many an enquirer from a mission in Japan.

If therefore in the follow-up work the enquirer is given the opportunity of joining a society, in which by means of literature, correspondence, and a circulating library, containing may-be books by the missioner himself, he can study quietly at home, and under God it is only matter of time when he will welcome the introduction to the local church, and so the purpose of the Mission will be forwarded.

In this connexion the plan which commends itself as most feasible to the Executive Committee of the J.C.N.A. is that there should be sent to each applicant resulting from the Kingdom of God Movement suitable literature, and in addition a card on which he will be asked to indicate whether there is any special church to which he wants to be introduced, or whether he is content to leave the choice of the Agency. This will make allowance for any connexion he may already have with some particular church. If he does not so desire, his name will be handed over to the office responsible for the area in which he lives, and which in turn will be responsible for the follow-up work and the subsequent introduction to the local church.

It remains to see how this plan will succeed; it can hardly bear less fruit than the present methods.

Such in brief are some of the new lines in front of the Newspaper Evangelist. He is facing a land of 'far distances'; for when one thinks what it might mean to the cause of Christ in this land to have Christian articles appearing week by week in the three hundred papers of the country, and to have in addition an effective system of follow-up backed by the organized churches and supported by the Newspapers, the vision becomes veritably immense.

# THE FILM AS AN EVANGELISTIC AGENCY

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E. M. CLARK

The writer has been experimenting with moving picture films for a little more than a year. This is a short time. Important conclusions are not reached hastily after a brief series of trials. The reader of this article must, therefore, think of it as a "report of progress."

The use of the lantern slide as an evangelistic agency has long been recognised and practiced. There may have been a time when a few doubtful contenders for the then conventional methods looked askance at the use of such worldly methods of presenting a spiritual message. The writer was not here at that time and is willing to leave it to those who first began to use the lantern to testify as to whether or not the idea was from the first received with enthusiasm. However, in time, the lantern slide came into its own and has served efficiently as a means of spreading the Christian message in non-Christian lands.

But with the "movie-ization" of modern life it is but reasonable and natural that the "still" should partake of the new life of modern civilisation and begin to move about upon the screen. The eyes of today find difficulty in remaining still. It is the "movie" that catches the attention. This is not to say that the lantern slide has had its day and is finished. It is still found to be useful as a tool in the hands of the evangelist. But it is to say that, given the equipment, the moving picture may be made to serve the evangelist's purposes even more effectively than the still picture.

The writer's interest in the use of moving pictures began only a couple of years ago when he began to feel the need of some way in which to bring a little merriment into the hearts and laughter and interest into the faces of the unfortunate inmates of two leper hospitals which he frequently visits. The first experiment was a comedy. The result was that four hundred lepers forgot their affliction sufficiently to laugh almost continuously for an hour. Many of them had not laughed for years, so it was said. Now it seemed that there was no very great harm in making sick folks laugh and despondent folks happy, even though only for an hour, so the entertainment has been repeated often. This is not saying that we did not sing hymns and preach too. We did.

We went to another leper hospital and we said to the superintendent that we should be glad to come once a month or so, and speak to the inmates. The reply was that it would be all right if the talk would be of a very broad nature, containing no propaganda for any particular religion or sect. It was not good for the inmates for representatives of religions to come and present the claims of their particular religions, since it caused quarrels and heated arguments among the patients afterward. So we came away carrying with us the superintendent's refusal of our request. We later wrote and asked if we might show moving pictures to the patients. The answer came promptly, " delighted." We went, and again sick folks laughed " loud and long." We went again with a serious picture featuring the life of Abraham Lincoln. In this picture were many touching scenes as well as humorous situations. An invitation followed to tell the patients something of the life of that great man and what made him so great. The picture had showed him praying. Here was an opening. Now we go there as often as we can find the time. There is a standing invitation to preach, sing hymns and have prayer, while a group of the patients are now systematically studying the Bible.

That definite results come from such efforts is not to be doubted for a moment. A month after our first preaching service in this hospital a letter came saying, " I am so grateful for your coming to speak to us last month. Since a good while ago I have thought I should have faith but on account of this terrible disease I could not go to church. But now I have been reading the literature which you gave us and have been thinking. I am wondering if God really can save such an unclean creature as me. Five or six of my associates here are also thinking much about it. What ought we to do? Please teach us." Two months later came the following from the same person. " I am now living a happy life, glorifying God for his blessings." It was a movie film that opened up the way for the presentation of the message which brought such happiness where one would think happiness almost impossible. What is more, it was a Charlie Chaplin comedy that broke the first ice.

What was said of the film as an "opening wedge" has been proved to be especially true in working in the country villages. Out of eight villages in which we are carrying on regular Sunday services, in five the opening was effected and the good-will of the local "powers that be" was secured by means of an evening's entertainment with moving pictures. Efforts having failed to find a meeting place for children's meetings, we have asked for the use of the young men's club building, of which there is one in practically every little village, and invariably permission has been granted. Preceding the pictures a short talk is given explaining the work we are doing in some of the other villages and briefly setting forth one or two important Christian principles. In fifty percent of the villages at which such meetings were held during the past year we now have free access to these buildings for Sunday services. Only the limits of the time at our disposal prevent us from using all of these opportunities. In some cases such entertainment has been followed by an invitation from the village head, in other cases from other responsible parties in the village, to come regularly for meetings in the hall. The result is that we can spend a long day on Sunday going from village to village and present the message to audiences of fifty to eighty people each, and this in villages where there are not more than fifty to eighty houses, and in some cases much less.

The moving picture is also proving to be an effective aid to established churches in their efforts to reach new material through special meetings. An average of one such meeting each month during the past year convinces us that there is a great field of service here for the film. Small churches, and large ones for that matter, which seem unable to attract more than a handful of people within its doors by ordinary methods, can be filled to the limit upon short notice by announcing a picture. Upon such occasions literature must be used and message must be presented from the platform and through song. It frequently happens that on the Sunday following such a meeting there are people in the audience who had never been inside of a church until they went to see the moving picture and were compelled to listen to a sermonette before the picture began.

But somebody will ask "What kind of equipment have you got? What kind of pictures can you got?" What has been said above of the good results which follow from the use of moving pictures is in spite of the film problem. No one seems to be in the business of making religious films. Most of the pictures produced for general presentation are lacking in religious and moral appeal. Some of them are positively detrimental in their effect. About the best that one can do is to select pictures which are not positively harmful, use them as the "drawing-card" to get the crowd, and depend upon the judicious use of tracts and other literature, and upon the platform-presentation for the effective means of evangelisation. However that is stating the matter a little too unfavourably, for there are some fairly good pictures available. There are a few religious films available in the standard size, and some also in the "Pathe Baby" size. While no distinctively religious films have yet appeared in the sixteen millimetre size there are some good clean pictures which on the whole are uplifting in their appeal, and would be worth while entirely apart from the use of literature and the platform and the other benefits mentioned above.

With regard to the kind of equipment, the writer has used standard size, (16 mm.,) and the Pathe Baby (9 mm.) at different times and has come to the conclusion that the 16 mm. size is the most practical for all purposes. Films of this size are now being developed rapidly and are more nearly within the reach of the average purse than standard size, and though more expensive than Pathe Baby size, can be used with much larger crowds than the latter. Films of this 16 mm. size can be rented in either Kobe or Osaka and in Tokyo. About ten yen will rent enough for an evening's performance. But if one is going to use films extensively it is cheaper to buy. For about two hundred yen enough film can be bought to furnish an evening's show. When one has used the films twenty times they are still almost as good as new. There are excellent projectors for this size film. Best among these is probably the Filmo (Bell-Howell). The Eastman Kodascope Model C is much cheaper and is entirely satisfactory.

The limits of this article prevent further discussion of the subject. By way of a practical suggestion I should like to urge that all who are interested in developing the moving picture possibility in evangelistic work should form an association for the exchange of experiences, and especially of films. There is little sale value in used films but if there could be an exchange service among those using films it would go a long way toward the solution of the film problem. There may be some possibilities along that line being worked out by someone, about which the writer is unaware. If so he should like to know about it.

[Rev. E. M. Clark's address is 34 Sanchome, Nakajima Dori, Kobe. Any letters on the subject should be sent to him direct Editor.]

# THE RADIO AS AN EVANGELISTIC INSTRUMENT

KIKUTARO MATSUNO

In Japan and its colonies at the present time there are ten Broadcasting Stations, namely, Tokyo, Osaka, Nagoya, Hiroshima, Kumamoto, Sendai, Sapporo, Seoul, and Taihoku; while there is also one at Dalny in Manchuria. The number of registered listeners is 600,000, of whom half are within the Tokyo Broadcasting Station's area.

The stations at Dalny and Taihoku are owned by the Government; and are at present still in the experimental stage. Consequently no charge is made as yet for listening-in. The other stations belong to the Japan Broadcasting Association, which is a private Corporation. It levies a fee of one yen per month from all listeners-in.

A new broadcasting station has recently been completed at Kanazawa on the West Coast, and is expected to start broadcasting in the near future. Plans are also afoot for one at Nagano, which will relay the Tokyo programmes.

On March 22nd, 1925, the Tokyo Broadcasting Station, which was the first to start operations, gave its first programme. It was not until six months later, on September 1st, that the first Christian programme was given. This was in the form of an Earthquake Memorial Service, which included Buddhist and Shinto rites as well as Christian ones. From that time on, every Sunday morning, at the regular lecture hour, a religious talk has been given, generally in the form of a sermon. Of course the speakers on these occasions are not necessarily Christian; the different religious bodies are asked to take it turn and turn about, though of late the turn for Christian speakers does not seem to come as often as for the others. This may be due to the fact that the number of the listeners among the Christians is relatively small. If so, this would explain why no Christian programme has as yet been given from Nagoya, which is one of the strongholds of Buddhism.

In addition to giving definitely religious addresses, Christian representatives have often been asked to lecture on other subjects, such as International Art, Domestic Science, etc. Among such speakers have been such well-known men as Mr. Kagawa and Dr. Bessho.

Although we cannot perhaps expect that the Broadcasting Association will shew any special favour to Christianity, yet we feel that the Association should not only take into account the number of Christian listeners, which may be many more than they imagine, but also the widespread influence of Christianity throughout society at large. Certainly those who preach Christianity should take every opportunity of using the radio, for by this means it will be possible to reach a large number of listeners. In particular this should be a feature of the forthcoming 'Kingdom of God Movement.'

# DEPARTMENTAL NOTES

## THE NATIONAL CHRISTIAN COUNCIL OF JAPAN

WILLIAM AXLING

### THE ANNUAL MEETING: .

Harmony and a fine spirit of co-operation characterized this year's Annual Gathering. Mr. M. Nishiyama, Head of the Religious Bureau of the Department of Education, in his greetings to the delegates, declared that Christianity had been one of the potent forces in the building of new Japan. He called attention to the alarming inrush into Japan of ultra-radical communistic ideas and principles and stressed the fact that the government and thoughtful leaders were looking to those in places of influence in the Christian Movement to help stem the tide and furnish a sound basis for the development of the nation's inner life.

The Kamakura and Nara Conferences marked some of the high spots in the review of the year's work. Out of these Conferences have issued measures and movements which will mightily influence every phase of Christian work in this land for many years to come. The project to have an Education Commission set up which will make a survey of Christian Higher Educational institutions in Japan, which was approved by the Annual Meeting, had its beginnings in these Conferences. The same is true of the action taken by the Annual Gathering looking forward to an extensive Rural Survey. This Survey will furnish the basis on which to build an aggressive programme in the field of rural evangelism.

The movement which has issued in the Kingdom of God Campaign also had its beginnings at Kamakura and Nara. The Annual Meeting put its seal of approval on this Campaign and pledged its fullest co-operation.

One of the most momentous moments in this year's sessions was when in an atmosphere of intense rejoicing and thanksgiving the vote was taken admitting the *Nippon Seikokai* (the Japanese branch of the Anglican Communion) through its Co-operating Committee, as one of the participating bodies of the Council. Bishop Matsui, in interpreting the action of his Communion made it clear that although constitutional requirements made it necessary to carry out the action by means of a Co-operating Committee, yet, through this *modus operandi*, the Nippon Sei Ko Kwai, as such, was, according to his understanding, a participating unit in the Council. All present felt that this was an epoch-making event not only for the Council but the cause of co-operation and union within the Christian forces of the Empire.

## THE 70TH ANNIVERSARY OF THE OPENING OF PROTESTANT MISSIONS IN JAPAN

Seventy years ago, Verbeck, Brown, Hepburn and Williams blazed the pioneer trail of Protestant Missions in Japan. On the evening of November 6th, 4,000 Christians gathered at the new Auditorium in Hibiya Park, to celebrate the event. In those pioneer days, Christianity was stigmatized as the "Evil Sect" and the ban against it covered the Empire. Now, instead of bans and condemnations, the Government sent its representatives to bring messages of appreciation and congratulation.

Sixteen veterans, who took up the torch and carried it on, and who have served for fifty full years, three missionaries and thirteen pastors, most of whom graced the platform with their presence, created a setting and an atmosphere for the meeting which was heart stirring. Among the Japanese were such outstanding figures as Dr. D. Ebina, Dr. H. Kozaki, Dr. K. Ibuka, Bishop Hiraiwa and Prof. Yamamoto, men who for half a century have stood in the forefront of Christian leadership in this land. The missionaries were the Venerable Dr. John Batchelor of the Hokkaido, Mrs. Agnes D. Gordon of Kyoto, and Dr. Charles Bishop of Tokyo.

Dr. Ibuka reminded the vast audience of Christians that when he was baptized in 1879—only fifty years ago—there was but one Christian church in all Japan, the Kaigan Church of Yokohama, with only twenty members. He also stated that at that time throughout all Japan there were only fifty Christians and contrasted this with 250,000 Christians of today and the widespread evidences of Christian influence in every phase of the nation's life.

Dr. Ebina declared that the missionaries brought the Christian message to Japan but the Japanese had furnished the manstuff. The fact that many of the early Japanese Christians and Christian leaders were of *samurai* stock gave standing and solidity to the Christian Movement from its earliest beginnings and ensured its present far-reaching strength and influence.

## THE NATIONAL CONFERENCE ON EVANGELISM: A SUMMARY OF ITS FINDINGS

On the 7th of November a Conference on Evangelism was convened under the auspices of the Kingdom of God Campaign. A spirit of unity and high expectation characterized the sessions and created an atmosphere favourable to seeing visions and setting hearts and hands to adventurous undertakings.

## SUMMARY OF FINDINGS:

**The Commission on General Affairs:**

1. The issuing of a Kingdom of God Campaign message to the nation at large, also the issuing of a manifesto, directed especially to the rank and file of the churches.

2. The organization of district committees:

To send out a request to all churches in the Empire asking them to take steps for organizing district committees, and where necessary members of the Central Committee should be sent out to help in this work.

3. The policy regarding the use of funds:

The travel and honorarium of speakers to be paid by the Central Committee, but the rental of halls and entertainment of such speakers to be borne by the local churches. The matter of charging entrance fees or taking collections to cover such expenses was to be left to the Central Committee to deal with.

Funds for publicity purposes are to be considered as the need arises.

4. Raising funds for the campaign:

To approve of a Budget of ¥20,000 for the first year. (Later raised to ¥30,000.) The setting up of finance committees in each district committee and in each local church.

5. To take cognizance of the special evangelistic campaigns planned by the various denominations:

For the purpose of co-ordinating the Kingdom of God Campaign with these campaigns, the Central Committee should establish working relations with these campaigns, and the District Committee shall also establish working relations with the denominational campaigns.

6. The Kingdom of God Campaign shall be launched through the holding of initial mass meetings in the six largest cities of the Empire; the outstanding purpose being to challenge the attention of the nation.

**The Commission of Evangelism.**

1. Prayer.

The organization of a network of prayer, by organizing prayer bands in all churches, and, when possible, by sending out from the Central Office, prayer objectives.

To fix the date of the customary "Week of Prayer" in 1930 for the 1st., 2nd. and 3rd. of January, and to make this Campaign the central object of prayer and intercession.

As far as possible, the holding of union prayer meetings, at one central place or in rotation from church to church.

2. Nation-wide District Conferences:

Lay-workers' conferences should be held in cities and large centres, the Central Committee selecting speakers for such conferences, though the final choice should be left in the hands of the District Committee.

3. Speakers.

A Speakers' group should be organized by the Central Committee in order that through fellowship and conference these speakers may secure as much unity as possible in their messages.

The Central Committee should endeavour to include suitable speakers from abroad in making up the personnel of the speakers' group.

### 4. Music.

Choirs to be organized and religious concerts held.

## The Education Commission.

### 1. Training of Workers.

There should be conferences for the laity, limited during the first year to small groups, and larger conferences arranged for the second and third years. These, where possible, to be held in connection with summer schools and summer conferences. The main purpose of such conferences to be to develop a spirit of revival.

Gospel schools should be held in various areas to train young people in methods of evangelism.

Such matters as the present thought movement, patriotism, scientific thought, social thought, etc. should be studied from the Christian point of view. Theses, dealing with such matters as personal, social and national progress from the Christian standpoint, should be collected by the Central Committee and sent to Christian publications. These should come out of actual Christian experiences and be linked up with the teaching of the Bible. Also, special emphasis should be placed on the circulation of the Bible.

### 2. The Training of Inquirers:

Newspaper evangelism should be utilized in the follow-up training of inquirers, but as far as possible the materials sent them should be prepared by the speakers in the campaign under whose message their interest in Christianity has been awakened.

In this follow-up work the church should be made central in order to link up the inquirers intimately with the church. This follow-up work should receive major attention from the Central Committee.

### 3. Methods of Training through Literature:

The need for publishing pamphlets, both for evangelism and for the training of Christians should be fully recognized. These pamphlets should be the results of actual experiences of Christian men and women. Extracts and portions of existing publications should also be issued in pamphlet form. These pamphlets should be edited by the Central Committee and published by such agencies as the Christian Literature Society.

### 4. Methods in Student Evangelism:

Those who because of training and experiences are specialists in this line should be sent to work in student centres, and the organization and direction of student study groups should be stressed. Also there should be the closest co-operation with such organizations as the Student Y.M.C.A. and Y.W.C.A.

## The Commission on Publicity:

### 1. Publicity through the Press.

Early in January there should be issued a manifesto to the nation, in four of the largest newspapers in the Tokyo-Osaka area, and if possible it should be printed in the papers of other cities and centres. With this manifesto should be coupled an invitation to inquirers to send their names to the Central Office.

Articles relating to Christianity should be published weekly in the press throughout the land.

### 2. Publicity Through the Use of Posters.

Posters pertaining to the Kingdom of God Campaign and suitable for use throughout the Empire, artistic in design and prepared by specialists in this line of work, should be used.

### 3. Preparation of a Campaign Song:

Announcements should be made, suggesting that original compositions for a Campaign song be submitted. Use should also be made of suitable, existing songs.

### 4. A Campaign Manual.

Arrangements should be made, through existing book concerns, for the publication of a Campaign Manual, such manual to be used as a diary.

### 5. A Special Campaign Edition of the New Testament.

In co-operation with the Bible Societies, a Special Kingdom of God Campaign edition of the New Testament should be issued, in the color and with the emblem of the Campaign. One million copies should be published and the selling thereof should be an integral part of the Campaign.

### 6. Promotional Materials: Use of Radio: Christian Literature.

Campaign note books, letter paper, envelopes, towels, seals and postal cards should be provided and put into book stores for the Christmas and New Year sales.

Every effort should be made to make use of the radio, also the cinema, gramophone records, street-car advertising space, Mentholatum advertising space, railroad time-tables, etc., for evangelistic purposes.

Christian literature being one of the most effective methods in evangelistic publicity, great emphasis should be put on its production and diffusion.

A Kingdom of God Weekly Newspaper should be published, which at first might be made a supplement of existing Christian weeklies, and monthlies, but eventually be an independent Campaign Weekly.

**The Social Welfare Commission:**

The furtherance of social reform and social service, such as social purity and temperance, are absolutely necessary in order to make evangelism effective.

A social survey, is essential, and in making such a survey there should be closest co-operation with "The Christian Organization for the Study of Social Problems" and the "Social Welfare Commission" of the National Christian Council. Men who because of experience are recognized as authorities on rural problems should be given the task of furnishing leadership in this work of rural betterment.

Rural Gospel Schools also should be opened in suitable locations. Our hope in the rural areas lies in the young people connected with the widely organized Young Men's and Young Women's Associations and suitable speakers should, therefore, be provided for their lecture meetings and institutes. Also Christian literature placed at their disposal.

In the doing of pioneer evangelistic work among such groups as the Koreans and the *Suiheisha*, (formerly an outcaste class), it is of prime importance to urge Christians, as a whole, to strive to establish cordial relations with these classes. Also every effort should be made to open up lines of work needed in ministering to the actual needs of these classes. Workers engaged in ministering to these classes should be given every possible help and encouragement.

In pressing this Campaign of Evangelism, special efforts should be made to reach the unattached labourers, factory workers, working women and apprentices in cities. In working for these classes and groups, the Social Creed, adopted by the National Christian Council furnishes a basis, a programme and an objective.

# THE CHRISTIAN LITERATURE SOCIETY OF JAPAN

A. C. BOSANQUET

In November appeared an important book, **"The Life of John Wesley"** (*John Wesley Den*), by the Rev. K. Tanaka, 230 pp., cloth binding, price ¥1.20. This excellent biography follows appropriately on "Wesley's Journal," published last May.

Miss Kate I. Hansen, Master of Music, Chicago Musical College, is the editor of a collection of songs known as **"Hymns and Anthems for Women's Voices,"** which has been out of print since the earthquake, but has now been reissued with improvements and one new original song for Christmas. Fifty pp. Price ¥0.50.

**"Blossomy Cottage"** (*Hana Saku Iye*), by Montanye Perry, translated by Mrs. Muraoka, 173 pp., in a gay cover, price One Yen, is a good story of the influence of a tired social worker, recuperating in a country village, where he and his wife find ways of being helpful. As we are all interested in rural problems now, this story is opportune. It is for young people and adults.

Four attractively illustrated **"Picture Leaflets"** (*E Iri no Leaflets*) have lately been brought out. The pictures—three in each leaflet—are in bright blue and black. The subjects are:—1. The Child Jesus. 2. Jesus and the Flowers. 3. Calming the Storm. 4. Feeding the Five Thousand. Price, sixty sen for fifty copies. One Yen for 100. Nine Yen for 1000. They may be used for grown-up people who like simple language and large print, as well as for children.

We have also produced a new Christmas card, a triptych in form, showing the Holy Mother and Child in the centre, with the Shepherds and Wise Men coming from either side to worship. On the folded outside are the words, in Japanese, "O come, let us adore Him" and the beautiful promise in Jeremiah 29.13. It is five sen, or ¥3.00 for 100.

The periodicals all have their special Christmas numbers, at the usual price. We hear of many people to whom these papers are bringing real help, and who appreciate them and show them to friends. For instance, the other day, a postman who had sometimes received *Ai no Hikari*, asked for a copy of it, saying that he always put it up in the large Post Office where he worked, so that the other men could read it too.

We are sorry to hear that *Aozora*, the Sunday School periodical of the National S.S. Association, is not to be continued, for lack of funds. *Shokoshi* has been run in co-operation with it, *Aozora* being supposed to give the lessons for older children and *Shokoshi* those for younger ones. We hope that some, at least, of the schools which have been taking the former will subscribe for *Shokoshi* in this new year. We shall hope to make our lesson talks suitable for slightly older readers, if desired, and to go on improving this popular little magazine.

From January 1930 the **Kingdom of God Weekly** (*Kami No Kuni Shinbun*) will be substituted for the *Myojo*. The former will be sent to all subscribers to the latter periodical, but it is hoped there will be many new subscribers. The new Weekly is to contain eight pages and will be issued fifty-two times a year and will, in addition, be the organ of the Kingdom of God Movement. The publishers are the Christian Literature Society, and the editors are appointed by the Kingdom of God Movement. Fuller particulars will be supplied by the Christian Literature Society.

Since the issue of the last number of the Japan Christian Quarterly, besides the new titles already mentioned, the Society has issued reprints of the "Hymn Book," "Daily Strength," and Hurlbut's "New Testament Bible Stories."

## PURITY NOTES

E. C. HENNIGAR

The Movement to abolish licensed prostitution has made some progress in several directions this season. In Shinshu this movement was started seven years ago with the presentation of a petition to the prefectural authorities asking that no new brothels be permitted and that no new women be granted licenses. This petition has been presented year by year, the number of signatures growing from 1,500 seven years ago to 60,000 this fall, needing a motor truck to convey the 60 volumes to the Kencho. By this method the Abolition question has been made one of the matters most discussed each year when the Prefectural Assembly meets. Public opinion has been well mobilized in its favour. Each year by strenuous opposition and a liberal use of money (running up to as much as ¥3,000 rumour says) the keepers have succeeded in keeping the Bill from being presented in the Assembly. This year, however a bill sponsored by 18 members, just less than a majority, was introuduced by Mr. K. Ono and supported by a strong speech by one of Mr. Ono's political opponents. The Bill was then referred to a committee, but this committee was packed against it. An interesting situation was created when two other bills, one calling for a rigorous suppression of private prostitution and the other favouring women's suffrage were referred to the same committee. On the last day of the assembly, when there was no longer a chance to debate the matter the committee brought in a report favouring the two latter bills but recommending that the Abolition Bill be held over for more mature deliberation. Something has, of course, been gained in the passing of the bill against private, unlicensed prostitution, which has been increasing of late, but the more important bill must wait another year. However, much ground has been gained; the very gathering of 60,000 signatures, and the wide publicity gained at the time of presentation in the Assembly have evoked much interest and many, especially the women, and many clean-thinking young men are now thoroughly aroused.

This fire has spread until this year some twenty prefectures are organized to fight the traffic. Petition drives have been put on in Niigata, Tochigi, Osaka, Shizuoka, Kagoshima, Kumamoto, Tokyo, Saitama (petitioning that last year's action be enforced) Kanagawa and Yamanashi, and most excellent results are being obtained in educating the public mind on this question. Many public meetings have been held and tens of thousands of leaflets have been distributed, while many articles have appeared in the press. The leading newspapers of the country are almost unanimous for Abolition. Bills are being presented in six prefectures this month beside Nagano, viz. in Niigata, Shizuoka, Kumamoto, Tochigi, Miyagi and in Okayama if the way opens favourably.

It will be remembered that a bill sponsored by a majority of the members was presented in the Okayama Assembly last year, but that when it came to the vote a number of those whose signatures were on the Bill actually voted against it. Later a number of these members were indicted for receiving bribes in connection with some public works. During their trial the fact was brought to light that they had received bribes from the brothel keepers as well. This tells the tale of what the Purity forces are up against in all the Assemblies. The keepers are becoming better organized every year. Their headquarters in Tokyo put out considerable literature which is freely distributed among the members. In a letter sent to Assembly members which has come into our hands, they claim that this Abolition Movement is an imported foreign but false ideal, and urged the members to unite in 'preserving the traits and beauties of Old Japan.'

The keepers in their literature give statistics which are damning to their own cause. For example they state that the number of men visiting the licensed quarters each year averages 22,000,000, more than the total adult male population of Japan (The males between 16 and 60 number around 17,000,000). The amount spent in the quarters yearly is upward of ¥1,000,000,000,00. There are 50,000 women in the licensed quarters. Add to these geisha and barmaids whom the authorities recognize as immoral women and the total reaches 200,000 such women. This, as Mr. Kagawa points out, (and he by the way never neglects in his addresses to strike a blow for purity), would make 20 full Army Divisions. Further we are reminded that this army of immoral women is greater than the number of Japanese girls in girls' High Schools and Higher Schools. Truly an alarming state of things!

It is noted that the complexion of the movement is changing somewhat. Until the present the movement has been entirely on humanitarian grounds. It is now becoming a plank in the platforms of the proletarian parties, a call for the emancipation of the proletarian women. The introducers of the Bills in both Niigata and Tochigi Assemblies this month will be members of these parties. The mover in Kyoto Assembly last year was a Labour man. Doubtless this will tend to become more and more pronounced and is a point to be guarded against, for the Labour parties are not yet strong enough to carry the measure through, and if the major parties oppose it because it emanates from Labour this will be the reverse of an advantage. Rather we must strive to keep the question on a high moral and humanitarian plane.

Much ground is being gained by the movement this autumn but all this work calls for the sinews of war. Contributions for carrying forward the movement will be gratefully received by the Haisho Remmei, 500 Shimo Ochiai, Tokyo-fu.

*LATER.* As we go to press, word has come that the Bill before the Niigata Prefectural Assembly passed by a majority of two.

# NATIONAL SUNDAY-SCHOOL ASSOCIATION OF JAPAN

L. F. KRAMER

December fourth will surely be a never-to-be forgotten day for the group who met at the invitation of Dr. R. M. Hopkins, the General Secretary of the North American Section of the World Sunday-school Association, for an all day consideration of the Sunday-school curriculum problem. Dr. Hopkins had just returned the day before from a tour of Korea, Manchuria, China and the Philippine Islands, and was returning to America the next day.

Immediately after the series of meetings in Tokyo in September he spent two weeks visiting the principal cities between the capital and

Nagasaki. In addition to learning a great deal about the Sunday-school situation in Japan he also had the opportunity of speaking before the student-body of the government Higher Normal School for Girls in Nara which is noted for its progressive methods and wide-awake attitude in educational matters. He also addressed the students of several mission schools in the Kwansai and Kyushu. In Fukuoka he was especially impressed by the fact that the superintendents of three Sunday-schools there are professors in the Imperial University—Dr. Arakawa of the Congregational church, Dr. Inagaki of the Presbyterian church and Dr. Oshima of the Methodist church.

The conference on December 4 proved to be a frank and comprehensive discussion of the curriculum problem in the Sunday-schools of Japan. Dr. Ukai who has been connected with the N.S.S.A. for the past forty years presided. Dr. Hopkins opened the discussion in a way which showed a clear understanding of the situation in Japan. He emphasized the need of keeping in mind the definite aim of teaching the Bible in such a way as to reach the Japanese and help them to live truly Christian lives.

Rev. K. Kitoku, the General Secretary of the N.S.S.A., presented a comprehensive paper on "The Courses of Study now in Use in Sunday-schools in Japan." This year it is exactly fifty years since the International Sunday-school Lessons were introduced into this country and during that time several systems of Graded Lessons have been worked out. It is estimated that there are now 1800 Sunday-schools in Japan. Of these 1000 are connected with the N.S.S.A. Last year 750 of these reported to the Association and it was discovered that 320 of these schools are using the uniform lesson system while only 230 use the graded lessons. There are 200 Sunday-schools where neither system is used and the teachers are free to use whatever material they wish.

Rev. W. P. Woodard of Sapporo had come all the way from Hokkaido to be present at this meeting. His paper on "The Trend of Curriculum Construction in America" formed thc basis for a very interesting discussion and offered helpful suggestions for Sunday-school work in Japan.

The discussion which followed the paper on "The Training of the Teachers of Sunday-schools in Japan" by Rev. S. Baba of Kobe revealed the fact that the Doshisha in Kyoto is the only Theological School in Japan which maintains a chair of Religious Education.

Two more papers by men who are experts in Sunday-school work were read. Mr. Y. Nishisaka of the Nichiyo-Sekai-Sha of Osaka reviewed the "Current Materials for Sunday-schools" and Rev. S. Nishigori of the same city discussed "Curriculum Needs of Japan's Sunday-schools." His closing remarks expressed the conviction of every one in the group when he said that because "our primary children now-a-days are trained at school to worship at the shrine where some ancestor or hero is deified, it is a great necessity to give children a correct idea of God based on our Christian faith. We must impress upon the children the superiority of Jesus' way of thinking about life and the world," especially "Christianity's conception of the atonement and its greater emphasis on social service and morality."

At the close of the conference it was decided to recommend to the National Sunday-school Association that a committee be created for thorough study of the question of the Sunday-school curriculum.

# THE NEWSPAPER AND CORRESPONDENCE EVANGELISM ASSOCIATION

## CONFERENCE AT OMI HACHIMAN, NOVEMBER 27–29, 1929

C. NORMAN

The Newspaper and Correspondence Evangelism Association met in its fourth annual conference, as guests of the Omi Mission, in the church at Omi Hachiman from Nov. 27th to the 29th. The sessions were presided over by the chairman, Mr. Nagao Hampei. Representatives from 12 offices to the number of 22 were present and showed great interest in all the discussions. The conference took on added interest, due to the launching of the Kingdom of God Movement and the probable part the member-offices of the Association may take in leading scattered and isolated inquirers during that campaign.

Most of the first morning was given to a discussion of "The Kingdom of God Movement and Newspaper Evangelism," led by the Rev. M. S. Murao. Mr. Murao was eminently fitted for leading such a discussion, as he is not only a member of the central committee directing the Kingdom of God Movement, but he is also associated with the Rev. W. H. Murray Walton in the Seikokai Shinseikan in Tokyo. He referred to some of the plans of the Movement in which the Association will be called upon to take part, such as the insertion in the four largest metropolitan dailies (and possibly others in other sections of the country) early in January of a display announcement of the Movement, the furnishing of weekly articles to the press, the offer of tracts to applicants, the leading of isolated inquirers, and the publication of the weekly, *Kami no Kuni Shimbun.* At the business session later it was decided to co-operate with the Movement in dealing with all inquirers who are referred to the Association during the campaign.

In a paper on "Plans for Futher Co-operation," by Mr. Murray Walton, the fact was brought out that more and more there is a demand for good articles concerning Christian subjects for use by papers that have instituted religious columns. To make the most of this opportunity he urged that the Association strive to provide first-rate articles, act in a representative capacity, that is, as negotiators for the Christian forces in dealings with the newspapers, and offer itself, or its member-offices, as "Service Bureaus" to the newspapers that have religious columns, that letters and questions directed to the newspapers might be referred to them for answering.

Dr. J. Spencer Kennard, Jr., read a paper on "Syndicating Articles." He gave a report of the experiment carried on since summer of 1928 by Mr. H. V. Nicholson of Mito, of sending out articles weekly or several times a month to some 40 or 50 missionaries throughout the country for insertion in local papers. The majority of these articles were by Kagawa, Yamamuro, Nagao and other noted Christian leaders. An encouraging measure of success was attained, which indicates a growing demand by the newspapers for good "copy" concerning Christianity. Mr. Kennard urged the Association to take over the effort and give it greater attention.

The final discussion was led by Mr. S. Tsukada, of the Sendai Shinseikan on the subject "Follow Up Work." Mr. Tsukada stressed the following points: the leaving of choice of churches to individuals, the value of the personal touch, service growing out of firm faith and love, the necessity of knowing the customs and religions of the people through first-hand contact rather than scholarly study, and the necessity of using less difficult and technical pamphlets, short ones that can be read in ten minutes or more.

The final session was devoted to business. An item of interest in the Secretary's report was the announcement that during the preceding six months 1352 persons, in every prefecture and all the colonies, had applied for tracts to the central office, as a result of notices on Mentholatum directions. The Omi Mission, which also has a correspondence evangelism department, offered at the last conference to insert such a notice in the directions of every package of Mentholatum.

Upon recommendation of a special committee several important changes were made in the standing rules, namely, that the name become the Japan Christian News Agency (*Nihon Kirisutokyo Tsushin Kyokai*), that a full time office secretary be employed for the Agency's office in Tokyo, and that the Agency extend its functions to include the solicitation and distribution of suitable articles for the press and the acting on behalf of the member-offices in negotiations with the newspapers. Other actions directed the Executive Committee to draw up reading courses for various classes of readers, to appoint a group to formulate answers to certain common questions from inquirers, to notify the Kingdom of God Movement that the Agency is prepared to deal with inquirers referred to it, and to revise the geographical divisions for the distribution of inquirers (due to the entrance of two new member-offices.)

The officers were re-elected, namely, Chairman, Mr. Hampei Nagao, Secretary, Rev. M. S. Murao, and Treasurer, Rev. W. H. Murray Walton. The following were elected to serve, with the officers, on the Executive Committee: Mr. E. V. Yoshida, Mr. S. Tsukada, and Dr. J. Spencer Kennard.

There was no doubt in the mind of anyone who attended that this was the most significant and helpful conference the Agency had held in its three years of existence. Not only were the papers and discussions of much benefit, but great help was derived from the exchange of experiences, methods, suggestions, etc., at meal times, or in the room where samples of office printed matter and publications were displayed, or on the boat ride to which the Omi Mission treated us on the gospel launch "Galilee Maru" on Lake Biwa. All the delegates came away from Hachiman filled with thankfulness for such a good meeting and encouraged by a great vision of the opportunity and usefulness of newspaper and correspondence evangelism

## THE JAPAN CHRISTIAN NEWS AGENCY

### CONSTITUTION

### 1. *NAME AND PURPOSE.*

i. This Body shall be called the Japan Christian News Agency, (Nihon Kirisutokyo Tsushin Kyokai).

ii. The purpose of the Association shall be to link together for mutual help those who are engaged or interested in Evangelism through the Secular Press.

### 2. *MEMBERS AND OFFICERS.*

i. Members of the Agency shall consist of the following:—

Two representatives from each Affiliated Body engaged in the Work.

Such individuals as approve of the purpose of this Association and desire to help it.

ii. The Officers and Committee shall consist of a Chairman, Secretary and Treasurer, and three other members.

N.B.—At least one of the Committee shall be from the Kobe-Osaka-Kyoto District and another shall represent the country districts.

iii. These officers shall be elected for a period of one year at the Annual Meeting, but their offices may be renewed.

iv. There shall be a full-time Secretary, supported by the Agency, who shall under the direction of the Officers be responsible for the conduct of the Work.

### 3. *WORK, MEETINGS, ETC.*

i. There shall be an Annual Meeting of the Agency in the Autumn for receiving Reports, the Election of Officers, and for Conference. The Chairman shall determine the Place and Time of meeting, and the Secretary shall notify all members one month beforehand.

ii. The Chairman shall have the right of summoning special General Meetings and such other meetings as he may see fit.

iii. The Agency shall publish thrice annually a Bulletin, which shall be distributed among all the Members.

iv. The Agency shall distribute among all affiliated bodies all literature produced by each; it shall be responsible for the production and distribution among such bodies of suitable articles for the Press; and it shall handle such applications for Christian Teaching as are received through co-operative work. It shall further be prepared to act on behalf of any affiliated Body in its negotiations with the Press.

### 4. *FINANCE.*

i. Affiliated Bodies shall pay an Annual Membership Fee of ¥25.00.

ii. Other members shall pay an Annual Fee of ¥2 00

iii. The Agency shall be entitled to receive gifts from sympathisers for the promotion of its work.

### 5. *MISCELLANEOUS.*

i. The National Christian Council and the Federation of Christian Missions shall be entitled to nominate one representative each to the Agency. Such representatives shall have the same privileges as ordinary members, but they shall be excused the Payment of Membership Fees.

ii. The offices of the Association shall be at the Seikokai Shinseikan, 17 Takekawa Cho, Kyobashi Ku, Tokyo Shi.

iii. A two-thirds Majority at the Annual Meeting is necessary for the Alteration of any rule.

# THE GUILD OF ST. BARNABAS FOR NURSES

J. KENNETH MORRIS

It is estimated that there are some sixty thousand nurses in Japan. Whether they are of the same grade as registered nurses in other countries is not the question to be discussed here, but there are sixty thousand women nursing the sick in Japan. They come in contact yearly with a great number of the population, and, from the point of view of evangelization in a most effective way, namely, through the act of service. People will respond to a kind act, when months of preaching will make no impression. Nurses then form a strategic field for missionary effort. If the sixty thousand nurses of Japan were all Christians, what a powerful evangelistic force we should have.

There are many Christian nurses in Japan. While no statistics are available, I would estimate the number at not less than six hundred on active duty. These six hundred nurses need encouragement and inspiration, and the others must be won for Christ.

On November 20th, at a meeting at St. Luke's Hospital, Tokyo, the Japan Guild of St. Barnabas for Nurses was organized. It is modelled after the American Guild of the same name, and practically the same Constitution was adopted. It is hoped that the Guild will become a very effective means of helping the Christian nurses to realize "the spiritual aspects of a nurse's life, and work, and to assist them in maintaining a high standard of Christian living" and in a social way to "provide for nurses such comforts and influences as may result from more intimate intercourse with each other." The Guild will concern itself with various activities as carried on by the American Guild, such as homes for sick nurses, vacation homes, scholarships, social entertainment, religious meetings, etc.

Any one interested is requested to write to the Secretary-General, 53 Nakagawara Cho, Shimogamo, Kyoto.

# BOOK REVIEWS

*THE PRIMITIVE CHURCH by B. H. Streeter. D.D., F.B.A. Price 8/6 or $2.50. Published by Macmillan and Co., Ltd. Pp. 312.*

This book represents the conclusions arrived at by the author after having very carefully gone through all the materials dealing with the apostolic and sub-apostlic ages.

Many books, written on the same subject, have been based on the same materials but all differ according to the subjectivity, view-point or the emphasis given by the different writers. This book is really one more addition to these varied treatments.

The ability and clearness of mind possessed by the author are demonstrated by the lively picture of the apostolic age which he has produced out of the dry materials of the first century. Especially one must admire the accuracy of his technical knowledge which enables him to grasp the importance of the contributions made by various books on the subject, and also his wonderful imagination—an imagination which seems at times almost too daring. This power enables him to penetrate the psychology and thought of the various writers and of the early church and to recreate in them life and expression. It is as if the author had cast a net into the sea of the primitive church and had drawn it in with great vigour, (quite unmindful of small breaks in the meshes), till with the whole catch before him he shows the fish to his readers who are quite delighted with the skill of the performance.

Was there any definite organization in the primitive church? Touching on this point he says:—"To understand the history of the early Christianity we must begin by eliminating from our minds the traditional picture of the Twelve Apostles sitting at Jerusalem like a College of Cardinals, systematizing the doctrine and superintending the organization of the primitive church." The earliest churches were too much taken up with the second coming of Jesus, and the apostles were too busy with the urgent work of evangelism to have any leisure time for establishing a church organization.

In this case the author is casting his net near the shore but even here we can see his matured skill. He goes out too, into the depths of the sea and casts his net into the church of Asia, the churches of Syria, Rome and Alexandria, and draws many fish to shore and shows them to us. We see that in the churches of Ephesus and Jerusalem there were monarchical Bishops of a sort ruling the church; and in other churches the college of Bishop—Presbyters maintained full control of the churches. Although the institution of the Episcopacy by Divine Authority has been insisted upon by Ignatius, the author has shown that such an institution was not necessarily an accepted thing at that time, A. D. 115.

Thus the author separates his fish. And at the conclusion he says " For one hundred years the church as an organization was alive and growing, changing its organization to meet changing needs. The government in Asia, Syria and Rome varied from church to church and in the same church at different times." Organism and organization should live together and should not destroy each other. The work of the primitive church was mainly preaching, and naturally the ministers were itinerant. It is hardly to be imagined that the institution of monarchical Bishops was set up from the beginning.

The contribution which the Reformation of the 17th Century made to the history of the church, can never compensate for the evils of separation and denominationalism which it produced. The problem of re-union should arouse in us a holy enthusiasm.

The Roman Church, which maintains the supremacy of St. Peter, and takes *ex-cathedra* decisions as its supreme authority, always blames the Reformers as the destroyers of the unity of the church. Against this the self-justifying Reformers contend that the oneness of the church is something far higher than the Roman conception of it.

Thus the church of the divine order of Presbyters and the church of the divine order of Bishops have been confronting each other. Even they are one in spirit, one in professed faith and one in Christian works. But the unity of church organization is left unrestored.

Unity does not always mean uniformity; but since the answer of the 16th century is not entirely satisfactory the movement towards re-union is taking place. Unless the broken body of our Lord is restored and really healed in a physical sense his last great intercessory prayer cannot be realized and the workers for re-union cannot rest from their labours.

We are looking forward with interest to see how the Lambeth Conference will answer the new challenge contained in the conclusions of the author. The welcome of the father to the prodigal son will not be given to this conclusion by those who, while they do not emphasize the orthodox form of the historical ministry, still cling to the theory of apostolic succession, and would maintain it in some modern form.

By some critics who see broken meshes in the author's net, the book will be severely attacked, as being too bold in its method of scientific research. "The life of advance for the Church of today is not to imitate the forms, but to recapture the spirit, of the primitive church."

These are the last lines of the book and at least for me, they can be taken in either of two contradictory senses. Perhaps they are intended to suggest a further study of this problem.

P. O. YAMAGATA

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*THE JAPAN YEAR BOOK. 1930. Edited by Y. Takenobu; published by Year Book Office. 506+188 pages. Price ¥15.00.*

Fifteen yen for a Year Book may seem a luxury; but it depends on the Year Book. Those who are fortunate enough to possess a copy of the Japan Year Book consider it to be a necessity; for there is no other book published in Japan, other than in the vernacular, which contains such a mass of detailed and valuable information as the volume before us. For those who want the latest statistics on—what shall we say?—Labour Conditions or Rural Problems, the book contains all the material required. In many cases the statistics are supplemented by articles of real value. For example the chapter on Social Problems contains short essays on Communism in Japan, Labour Disputes, Cooperative Societies, Unemployment and Women's problems.

When we turn to the chapter on Religion and Religious Works, we find articles on Shinto, Buddhism and Christianity—the latter occupying more than half the chapter. The main facts are set forth in a fair and readable manner. The section on the Roman Catholic church is a model of what such should be, but those on the Protestant churches and other organizations leave much room for improvement. For example all the Protestant churches occupy less space than the doings of the Salvation Army! The statistics, like most of the statistics of the various bodies, are of little use for purposes of comparison, as each follows its own way of computation, but this is not the fault of the Editor of the Year Book, who has to do the best with the material available.

The paragraph under "Who's Who" entitled "Religion" is in need of rewriting, as most of the Christian names contained therein are those of veterans who are now living in 'honourable retirement.'

We have noticed various slips both in the text and the statistics, and it is possible here and there to detect that the writer is writing in what is to him a foreign language, but these facts detract but little from the value of an excellent book. It gives us great pleasure to recommend it to our readers and at the same time as a fellow-editor we offer our humble thanks and congratulations to Dr. Takenobu and his able chief of staff, Mr. Mogami.

W. H. MURRAY WALTON

*FACING OUR SOCIAL WORLD. By J. Paul Reed. The Omi Sales Co., Ltd., Hachiman, Omi, 1929. 156 pp. ¥0.60.*

"A new age has new problems. With his erudition and new knowledge, in this work Prof. Reed presents the main points of the various phases of the social problems in a simple style, for which I would express my heartfelt thanks. The solutions of the present social problems, according to the author, are to be found in the thorough saturation of the spirit of the brotherhood based on the new idealism. Especially I esteem the view point highly," says T. Kagawa in his preface. This is really a useful social problem reader recommendable to the high school and college prep. grade students in Japan. Almost all the difficult words are explained in Japanese in the foot notes. The way of the presentation of the topics and the process of the argument are very fair and attractive. As a text book and a source book for the use of a Bible class and discussion groups etc. it may be very serviceable.

GENJIRO YOSHIDA

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*PRAYERS FOR SCHOOLS, (Gakko no kitosho); 88 pp.; price 50 sen per copy, 40 sen per copy for orders of ten and upwards; published by the Presbyterian School, Tainan.*

This book is a timely publication, as we are badly in need of this kind of literature in Japan.

Christianity is not a mere theology, but a life of prayer and thought. In Japan, however, Christianity is often identified with theology; there are many Christians who can talk much on theology, but cannot pray correctly. When they try to pray they preach instead. We need a good guide in praying. This book therefore is a welcome addition to those prayer books already existing. It has taken much from them, as the Editor acknowledges; but nevertheless such books heretofore have been largely mere translations, and while of course possessing merits of their own, at the same time they have lacked directness and intimacy with Japanese life. We have continued to need something more in accord with the modern life of the people.

This book may be a step towards supplying this urgent need. In it the school prayers are very well arranged, and school chaplains will find it very useful. The versicles and responses which occupy one quarter of the book are excellent, and will certainly help to make a congregation feel that they are taking actual part in the service.

It is always ten times easier to criticise than to create, but as I believe it is a duty of a reviewer to criticise as well as appreciate, I venture to make the following remarks. If the Lord's Prayer, the Confession and the General Thanksgiving are to be said by the minister only or if most of the congregation know them by heart, then they are in the correct position at present. But if this is not the case, then it is necessary for the congregation to turn the pages of their books backwards and forwards several times, which is a pity. Of course it may be that the Editor was anxious to preserve the book in as compact a form as possible and to avoid redundancy.

Another criticism is that in some prayers the phrases do not flow smoothly. In private prayers words may not count at all, but in public prayer we need not only beautiful expressions, but also smooth and melodious wording. In the third place the book is a little too local. (It is chiefly for schools in Formosa). This is in a way a strong point, but it is also a defect as it limits its sphere of usefulness.

On the whole, however, the book is quite a success and I hope it will help many people.

TAKAHARU TAKAMATSU

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*THE PRONUNCIATION OF JAPANESE. By Masatoshi Gensen Mori. With an Introduction by Dr. Sanki Ichikawa. 30 and 311 pages. The Herald-sha, Tokyo. Price ¥2.50.*

This is the first English treatise on the application of the new science of phonetics to the Japanese colloquial. To missionary students of the language it is heartily to be commended. It is strictly scientific so far as it goes. The English style, too, is excellent. Mr. Mori, who has had years of experience as a journalist connected with prominent English newspapers in Kobe and Tokyo, is a masterly writer, and he has proved his competence by having Mr. Thomas Facette help him to free his English "from solecisms and ambiguities."

The body of the book is a detailed analysis of the sounds of Japanese words as the author has heard them spoken. From his home near the centre of Japan, at Yokkaichi, Ise, he surveys all the dialects. The amount of the material that he has assembled and classified is enormous. Yet he has made but a beginning. The rich field in Tohoku (the Northeast), is hardly scratched. Probably Kyushu also is treated in a similar cursory manner. Yet, as the author points out, we have in these relatively stagnant outlying sections more relics of the ancient colloquial than in the great centres.

The Roman letters (*Romaji*) are use to represent such sounds as they indicate with fair accuracy; in other cases symbols are borrowed from the International Phonetic Alphabet.

There are supplementary chapters of great interest. That on "Accent and Intonation" will open the eyes of many to a new world. Two chapters discuss the modifications suffered by words borrowed from foreign languages, the proportion of which to the whole body of the language is much larger than most of us realize. A chapter is devoted to the history of pronunciation in Japan; but little can be done here except to blaze a trail for the next investigator.

Curiously, the one sentence in the book that that seems most apt to provoke dissent is the very first one: "There are abundant reasons for the assumption that the organs of speech of a normal Japanese are essentially identical with those of an average European." The statement may be true, at least ideally; but, actually, how many normal mouths are there? It looks as if a very large proportion of the common people were afflicted with misshapen palates and obstructed noses, caused, probably, by a lack of vitamines in infants' food together with failure to wean them at the proper time. Where the abnormal are numerous, their habits of speech inevitably affect also the normal. It may be for some such reason that, especially in the north, the tendency is so strong to assimilate 'e' and 'u' to 'i;' so that the number of available vowels is reduced to a pitiful three.

One wishes also that the author, who is competent to speak with authority, might venture to tell us how Japanese should be spoken, and not merely how it is spoken here and there. He should go on with the good work that he has begun.

But a perusal of the book, and constant reference to it afterwards, will sharpen one's ear, and, consequently, add precision to one's speech. The acquisition by a foreigner of a passable pronunciation will continue to be, as it has always been, a matter of emotional attitude rather than of scientific analysis. No one ever became a musician by studying Helmholtz's *Lehre von den Tenemfindungen.* One must love the people and feel such delight in the phrases overheard here and there that they will continue to ring in the ears and so sink deep into the mind. Then a fairly good pronunciation will emerge spontaneously and unconsciously. But this needs to be polished. The Japanese nation itself should give close attention to this matter. It is a time of change and crystallization. It is too bad that the useful old distinctions, such as that between 'kwa' and 'ka,' to name only one, are being allowed to lapse through carelessness.

CHRISTOPHER NOSS

# PERSONAL COLUMN

*NOTE:—Items for this column should reach Rev. John K. Linn, 487 Asagaya, Tokyo-fu, by the 15th of March for the April issue. Contributors will greatly oblige by drafting items in the form used below.*

## NEW ARRIVALS

JOHNSON—STAPLE. Miss Emma Johnson and Miss Grace Staple (P.E.), graduates of the University of Nebraska, have recently joined the faculty of St. Margaret's School, Takaido Mura, Tokyo.

LEMMON. Miss Vivian Lemmon, of Eugene Bible University, Eugene, Oregon, will join the staff of the Yotsuya Mission in January, 1930.

OLDS. Miss Alice Olds arrived October 18th as the office secretary for the Japanese Language School and the secretary of the Japan Mission of the American Board.

WALLER. Rev. Wilfrid Waller, son of Dr. Waller of Nagano, has returned from England to join the staff of the Missionary Society of the Church of Canada, and will be for the present in attendance at the Language School in Tokyo. Address 8 Sakae Cho, Shiba Ku, Tokyo.

## ARRIVALS

BINFORD. Mr. and Mrs. Gurney Binford (A.F.P.) from furlough on November 8th to Shimotsuma Machi, Makabe Gun, Ibaraki Ken.

CREW. Miss Angie Crew (C.C.) in September from furlough to 26 Kasumi Cho, Azabu, Tokyo.

DANN. Miss Janet C. Dann (J.R.M.) from England on November 14th to Sendai.

DEMPSIE. Mrs. George Dempsie (J.R.M.) from England on November 14th to Sendai.

FRY. Rev. E. C. Fry (C.C.) on September 20 from furlough to 7 Ni Jo Machi, Utsunomiya.

KENNION. Miss Olive Kennion (S.P.G.) from furlough on December 6th to resume work at Shimonoseki.

KNAPP. Deaconess S. T. Knapp (P.E.) from furlough on December 7th to her former address, No. 9, St. Paul's University, Ikebukuro, Tokyo.

MINKKINEN. Rev. and Mrs. T. Minkkinen (L.E.F.) from furlough in December to resume work at Iidamachi, Nagano Ken.

RICHARDSON. Miss Ellen A. Richardson (J.R.M.) from England on October 15th to Sendai.

VORIES. Mrs. Maki H. Vories (O.M.J.) returned in November from a six months' tour in America, where she made a study of kindergarten and nursery school work. She was accompained by Miss Katsu Namikawa of the same Mission.

## DEPARTURES

ANDREWS. Dr. and Mrs. R. W. Andrews (P.E.) of Tochigi, on December 6th, for furlough in the United States.

CALLAHAN. Rev. and Mrs. W. J. Callahan (M.E.S.) accompained by Mrs. J. H. McCoy, President of Athens College for Women, on December 29th for furlough in the United States.

EHLMAN. Rev. and Mrs. D. F. Ehlman (R.C.U.S.) on October 15th to America because of the continued ill health of Mrs. Ehlman. Address: Louisville, Pa.

HAMMEL. Miss Esther Hammel (E.C.) on November 7th to America for health reasons.

HELMER. Miss Edith B. Helmer (Y.W.C.A.), after completing a term of five years in Tokyo, has resigned from the Japan Y.W.C.A. and will study at Union Theological Seminary in New York.

McINTOSH. Miss Elsie McIntosh (Y.W.C.A.) on December 6th to Canada, called home on account of the death of her father.

PAINTER. Rev. S. Painter, Secretary of the (C.M.S.) Japan Mission, after thirty-three years of service, has retired, owing to the ill-health of Mrs. Painter. He is now Rector of St. Helen's, Worcester, England.

ROBERTS. Miss A. Roberts (C.M.S.), Tokyo, on October 17th for furlough in England.

ROWLAND. Rev. and Mrs. G. M. Rowland (A.B.C.F.M.) sailed on October 28th, having retired and become emeritus missionaries. Their address for the winter is Box 182, The American College, Sofia, Bulgaria.

SCOTT. Miss Jane N. Scott (Y.W.C.A.) resigned her position with the Japan Y.W.C.A. and sailed for Seattle on December 6th.

SHAW. Miss L. L. Shaw of Bishop Poole Girls' School, Osaka, in January for furlough in Canada.

## CHANGES OF LOCATION

CREWDSON. Rev. and Mrs. Ira D. Crewdson and family (U.C.M.S.), who returned from furlough in November, have been transferred from Osaka to 49 Shin Machi, Fukushima.

HENDRICKS. Rev. and Mrs. K. C. Hendricks and family (U.C.M.S.) have recently been transferred from Fukushima to Tsukiji, Akita.

McCALL. Rev. and Mrs. C. F. McCall and family (U.C.M.S.) from Akita to 35 Nakano Cho, Ichigaya, Ushigome, Tokyo.

UUSITALO. Miss Uusitalo from Yoyogi to 2380 Miyanaka, Nishi Sugamo, Tokyo Fu.

## MARRIAGES

BANNING—RUSSELL. Miss Lucy K. Russell, formerly of the Osaka Bible Training School, to Rev. Charles F. Banning on Thanksgiving Day at Medford, Oregon. Address: Richmond Hill Church, Borough of Queens, Long Island.

BRYAN—DECHANT. Miss Katherine B. Dechant (R.C.U.S.) to Mr. F. G. Bryan, at Harrisburg, Pa., by Dr. D. B. Schneder, President Tohoku Gakuin, now on furlough in U.S.A.

GLASS—HNESING. Miss Edith Hnesing (R.C.U.S.) to Mr. L. C. Glass, at Lafayette, Ind., September, 1929. Address: 514 North State Street, Ann Arbor, Michigan.

JACKEL—SCHWARTZ. Mrs. Laura B. Schwartz (R.C.U.S.) to Mr. Otto J. Jackel, at Philadelphia, Pa., September, 1929. Address: 5814 Christian St., Philadelphia, Pa.

## DEATHS

McILWAINE. Mrs. William A. McIlwaine of Nagoya, in August, 1929, on train while passing through Montana en route to Mayo Brothers' Hospital. Mr. McIlwaine is expected to return to Japan soon.

REES—VERBECK. A memorial service was held at Holy Trinity Church (P.E.), Tokyo, on December 9th for Miss Sarah Rees and Miss Eleanor Verbeck, retired members of the American Episcopal Church Mission who died in the United States during July, 1929.

## MISCELLANEOUS

BIRKS. Mr. and Mrs. Gerald W. Birks, of Montreal, who are visiting the Y.M.C.A. in the Orient, will spend three weeks in Japan during March.

BONELL. Dr. B. W. Bonell, Dean of St. John's Theological Seminary, Greely, Colorado, has been appointed Chaplain of the English speaking congregation of Holy Trinity Church (P.E.), Tokyo, from December 1st, 1929, until Easter, 1930.

BOWLES. Mr. Gilbert Bowles (A.F.P.) left Tokyo for China on December 7th to accompany a delegation sent out by the Friends' Service Council, London, on a survey trip of Friends' work in China. Mr. Bowles expects to return to Tokyo early in March.

CLARKE. Miss Doris E. Clarke (Y.M.C.A.) is convalescing after an operation for appendicitis at the Yokohama Hospital.

CLEMENT. Prof. and Mrs. E. W. Clement are now living at 162 Bellmore St., Floral Park, New York.

DUNLAP—EPP. Bishop J. F. Dunlap and Dr. George E. Epp, Secretary and Treasurer of the Missionary Society of the Evangelical Church, arrived in Yokohama on November 1st. After inspecting the work in China, they will return to Japan in February and spend about two months here.

EDDY—PAGE. Mr. G. Sherwood Eddy and Mr. Kirby Page will visit Japan for a series of conferences and for personal study during May.

HEGEMAN. Mrs. D. V. B. Hegeman, a member of the Woman's Board of Foreign Missions (R.C.A.), visited Japan early in November inspecting the Mission work in the Kwanto region.

LAMB. Mr. and Mrs. Charles B. Lamb of Richhill, Ireland, are paying a visit of some months to their daughter and son-in-law, Mr. and Mrs. G. Burnham Braithwaite (A.F.P.), at Tokiwa Mura, Mito Shigai, Ibaraki Ken.

PATTON. Miss Florence Patton is just recovering from a serious illness, having been in the hospital in Tokyo for several weeks.

ROSS. Rev. and Mrs. C. H. Ross, formerly of Sendai, may be addressed during their furlough at 449 W. 12th St., Claremont, California.

STEADMAN. Rev. and Mrs. F. W. Steadman, formerly of Morioka, and now at Kingsville, Ohio. Mr. Steadman, who is on prolonged furlough because of ill health, is temporarily serving as pastor of the Baptist Church at Kingsville.

WALLER. Mr. Gordon Waller, son of Dr. Waller (M.S.C.C.) of Nagano has returned to Japan in the employ of the Hongkong & Shanghai Banking Corporation, Kobe.

## NEWS ITEMS

REFORMED MISSION ANNIVERSARY. On September 24th the R. C. U. S. Mission celebrated the Fiftieth Anniversary of its work in Japan. Together with Japanese co-workers it held appropriate services at Miyagi College, Sendai.

IMPERIAL VISIT TO FRIENDS SCHOOL. The Friends School in Tokyo was honored on November 18th by a visit from H. I. H. Princess Chichibu. who remained for about two hours and saw many of the activities of the school. Her Highness' interest in the school was enhanced by the fact of her attendance at a Friends School in Washington, D. C., during her father's term of service as Ambassador.

CONGREGATIONAL-CHRISTIAN UNION. The home constituencies of two Missions working in Japan, the Congregational Church and the Christian Church, having unanimously voted to unite, the Japanese Conferences connected with these two denominations also voted separately for union in March and October of the past year respectively. Details are now being worked out both in the United States and here in Japan, and hopes are held that the two bodies will be welded together to work as one by the coming summer.

OMI MISSION NEW PROJECT. The Omi Mission is planning to erect a new plant for its educational work, which will embody the new data brought back from America by Mrs. Vories. This plant is to house the Kindergarten and Training departments, a Nursery School, and an English School for young children. It is expected to be of more than local interest and ought to provide useful points for any Christian kindergartens of progressive type.

OMI MISSION CONFERENCE ROOM. The Omi Mission has moved its Tokyo offices to the new Fujiya Building near Toranomon carstop, and announces that the large Conference Room in its new suite is open, by previous arrangement, and without charge, to the use of Mission committees or other Christian workers.

LANGUAGE SCHOOL REMOVAL. The Japanese Language School opened its second term on January 8th in the new building of the Tokyo city Y.M.C.A. at Mitoshiro Cho.

FELLOWSHIPS & SCHOLARSHIPS IN UNION THEOLOGICAL SEMINARY. Assignments have been made to Rev. Thoburn T. Brumbaugh, B.A., S.T.M., under the Board of Foreign Missions of the Methodist Episcopal Church, at Sapporo, Rev. S. W. Ryder, B.D., M.A., under the Board of Foreign Missions of the Reformed Church in America, at Nagasaki, Prof. E. S. Cobb, Kyoto, and to Mr. Susumu Harano, now in Montreal, Canada. Three other fellowships went to China.

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# THE JAPAN CHRISTIAN QUARTERLY

Vol. V APRIL 1930 No. 2

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## EDITORIAL NOTES

### THE WOMAN MISSIONARY AND MODERN JAPAN

At a recent meeting of the Osaka Pan-Pacific Club Dr. Charlotte DeForest quoted a thought-provoking phrase she had heard at The Pilgrim Tercententary Celebration at Plymouth, U.S.A. " We all must accept the challenge of the merciless expansion of the moral task." How is the missionary force and in particular, the women missionary in Japan accepting this challenge?

In earlier days it seems to have been considered inevitable that woman, the natural conservor of life, should also be the chief conservor of much of her husband's efforts. Her's not to initiate, but to follow on. Even at that, her contribution has been something worthy of note, for she has finally established the merits of " the follow-up system "!

But this is a new day for women missionaries. Probably more than half the women in this field to-day are not wives at all but educational or evangelistic missionaries working quite independently. However, even for wives " styles have changed " in more than one way of late. Not so long ago in certain Missions, the women members had no votes, even within their own groups. Nor were their voices to be lifted in the presence of their liege lords in any form of public prayer. This winter an amused husband described his return from a missionary council on a midnight train to find his loyal little spouse absent on an electioneering tour, speaking from an automobile in a neighboring country town in support of the candidacy of a Christian official opposing the local sake-dealer. The missionary climbed a ladder to his second-story bed-room window and chuckled to himself as he retired alone "Young grandmothers we have now-a-days!" And so we have, on the Mission Field as well as in other parts of the world! This particular grandmother was so interested in the purity campaign of her Christian Japanese friends that she could not resist their implorings for help during the recent election; she carries indeed a young heart and brave, ready to share new opportunities for service.

For to-day to the "old-fashioned missionary," to pioneer, and to new recruits alike, come clarion calls like this: Government School Principal asks for a woman to talk to his six hundred boys on "Sex-Hygiene": A Social Service Commission asks advice from a woman teacher of a Mission College on how to establish classes for Feeble-minded pupils in the City Elementary Schools: A Juvenile Court Judge (Japanese) asks her for lectures on the subject of Recreation for his Probation Officers: the officers of a Japanese Woman's Club request a missionary to serve on its Executive Board so she may help to arrange programmes for its Civics Section: The Japanese hosts to the International Institute of Pacific Relations employ a woman missionary to help entertain their distinguished guests from abroad, and depend upon her for much of proof-reading, translation and personal service. One busy wife of a busy missionary teacher was asked by a Japanese Pastor to take a Co-educational Class of forty or fifty for Sunday morning Bible instruction in his Church, the co-educational feature being unheard of in the old days not so long gone. Several women are now on Boards of Social Institutions; at least one of these (for a Settlement House) has no men concerned in the venture though it seems an amazingly flourishing enterprise!

Always women have been concerning themselves with causes of mercy and of purity. Somehow we seem to have lacked vision or ability to organize such concern; or how else account for this sad dearth of Japanese Christian women in social work, of which the

Government officials complain? The training of women for such tasks, such as Oxford and Wellesley graduates seek in our home lands, seems still practically unattempted by Christian Colleges here in Japan.

The single women missionaries in educational work have been turning out excellent teachers and have been valiantly keeping intellectual standards high. Can it be possible they will continue to disregard the calm statement voiced by The C.O.P.E.C. Conference in England in 1923 and re-echoed round the world by The Jerusalem Conference: "Our average Christians must be made to see that either all life is spiritual or none of it is, and that a man's religion is most imperfectly expressed if it dominates his personal relationships only and not his social relationships also"?

Can it be possible, for instance, that there are still Christian women who can continue to ignore the pleas of our Japanese sisters—the stern insistent challenge of The League of Nations' Committee on Welfare of Women and Children for help in the Anti-Prostitution compaign? Would that we had among us some Harriet Beecher Stowe to light for us a torch, behind whose flare we might march with our Japanese sisters against this slavery in our midst, this buying and selling of the bodies of little girls into service far more degrading than the plantation work of any negro slaves! Read in Glen Shaw's recent "Osaka Sketches" his graphic description of only one of the "Lock-Hospitals" maintained by the Government for the pitiful victims of these Licensed Houses, and then listen to Mrs Kubushiro, our most forceful Japanese teacher, on how women may organize for righteousness. She reminds us "Not only a fixed fifty thousand girls we rescue when we stop this cursed trade, but a constant stream of human souls flowing into that deadly pool from the fresh country-fields and out again into the hell of filthy disease."

Can we listen complacently to Kahlil Gabran (the modern Syrian prophet) "When you enter into the temple of your religion take with you all men—For in adoration you cannot fly higher than their hopes nor humble yourself lower than their despair?" Are we able consistently to teach that responsibility to our new Christians in Mission Schools and Churches?

The Mayor of Kobe said not long ago to a mass-meeting of women "You must learn the duties of citizenship. Someday soon you may be granted suffrage rights; how can you get ready for them?" Are women missionaries qualified to help along these lines? to teach young Christians "to understand public needs, public sins, public remedies—to make citizenship an agency of Christian usefulness?" Fosdick says "Such co-operative ministry is indispensable to a full-sized Christian life to-day." What a task in this bewildered, changing Japan! We believe that missionary women are meeting this challenge in many fields, in many interesting ways. But something still remains to be done, and that soon, if we are to give the churches more public conscience concerning public problems in their vicinities. Japanese women complain too frequently that their Pastors seem lacking in concern or in desire for co-operation in their chuches along these lines. One informant even suggests a course for Theological Schools to be labelled "After Baptism—What?"

Something must be behind such criticism when one denomination alone in its Annual Report for 1929 submitted these figures—"Churches 132; Full Pastors 92; Evangelists 43; Bible Women 9; Evangelistic Missionaries 11; Churches reporting no change in audiences, 20; Decreased audiences 50; Sunday-schools not active, 9; Churches with no baptisms, 43."

The men are talking much in these days of evangelism; but have we forgotten that good old-fashioned method of conserving results? Or must it be left again in churches as in homes to the women to plan food and exercise for the growth of young souls. Shall we begin now to show the young Christians how to keep cities clean, as we used to teach them how to sweep our door-steps and our gardens? Only then can we hope that they will stay in the Church, to make common cause with Christ in campaigning for "Jerusalem's fair and pleasant land?"

One of the finest of our number, Dr. Caroline MacDonald, once said, "I built my Settlement House quite as much for the benefit of well-to-do Church members as for the so-called poorer classes. Christians need tasks to do. Let them find something hard to put their teeth into. I can give them plenty of growing service here." Would that we had more women like that, and more exercise ground for eager students of the new way of life!

One of the greatest causes in which women are enlisting themselves and the co-operation of young Christians is the needy cause of Peace. The Prince of Wales once said "To seek peace and to ensue it is the chief end of man." What rare opportunities have we residents in this little-understood country, for helping the folk in our home-lands to know Japan, to think of her as a friend instead of a far-away stranger! Any woman, however crowded by home-duties or public responsibility can sometimes mail a newspaper back with a significant editorial marked. All of us in Port Cities may help illumine the minds of some tourists, darkened by ship-gossip and perhaps full of shadows of ill-defined fears of the unknown. What an opportunity for service in the cause of our Prince of Peace, to be an ambassador of friendship between such nations as we represent and here are serving!

And then there remains the cause of little children, the bettering of their health, the insistence on higher standards as to the precious value of their personalities, the determination that their education shall be less formal, more full of joy and inspiration, the leading of them to Christ and telling them of His love. Dr. Nitobe said last summer at Federated Missions Conference "The work for little children is so important that I sometimes think we might well abandon all other attempts at service to do only that." Surely here can be no cavilling at the past or present value of the woman missionary in her efforts and contribution on childhood's behalf in Japan. Such rewarding work it is, especially in this land where the children are as lovely flowers as our God has made!

## THE JAPANESE CHURCH AND THE WOMAN MISSIONARY

But after all, what woman missionaries think they should or can do here is of little moment compared to what the Japanese people themselves think of their staying in their midst. We will take but one example. The Rev. Z. Hinohara, who is just leaving a most successful pastorate of fifteen years in the largest Methodist Church of Kobe to become the first Japanese President of the Hiroshima Methodist School for Girls, said recently to a group of Language Students in Kobe—"Missionaries in Japan, and especially woman missionaries will be needed, I believe, for many years to come. There are some special kinds of work which I really believe you can do better than we Japanese pastors ourselves. As society is organized in this country, it is still difficult for us pastors to do much calling in the homes of the people, even in cases of illness.

But a foreign woman is especially welcome, and she knows how, and is not afraid to express that tenderness which we Japanese have been rather trained to repress, even when we feel deep sympathy. You have somehow a facility in affectionate concern that you should not hesitate to exert. In this way you can gain wonderful influence, perhaps more than you can appreciate, for we Japanese never forget kindness in time of need. You perhaps cannot understand why, but I know that you can often gain access to a hospital when a Christian pastor cannot see the patient. *You* will not be suspected of any other motive than kindness, and I think you should try both more home and more hospital visiting.

Then I want to emphasize your big responsibility for the use of your homes, your Christian homes, in entertaining young people of both sexes. I think you should entertain them together more than has yet been tried. These Japanese boys and girls are meeting outside to-day in all sorts of voluntary and involuntary contacts. They are working in offices together, eating together in cafes and restaurants, riding together in over-crowded trams, going to movies or opera; yet most of them are not permitted the wholesome home companionships you and your children have always known. I try in my church to give boys and girls a change to know each other under safe conditions, but some mothers and fathers, never having known such association themselves, are afraid to trust their daughters, even in a pastor's home. Yet they would let them come to your foreign homes, because they know you have had a background of such custom and you will know how to teach their children safe and wholesome ways of companionship. I say you have not only an opportunity but a heavy responsibility for such use of your homes, whether in city or country.

And do not be thinking we are envious or jealous of those homes because of your greater luxury in them, for we know well your standards of living are different. Our own country and customs in Japan are changing fast now. I hope you will keep your houses up to the best you can possibly afford, as we need such good patterns and examples to look at in order to copy some of your better living conditions for our own homes.

Last I would say I think we need women missionaries for three very important pieces of work. In the first place, we need you for

Bible teaching in English, especially for young men. You can put the Gospel in more simple, winning terms than even we Japanese pastors can; we are expected to be more highly trained in dignified, scholastic phrasing. We do not seem to appeal to their hearts as you can, even when you must (for their lack of your language) use the simplest words. Some of the most prominent Christians I know to-day have come up as a result of interest they gained first in some English Bible Class, usually under a woman's influence.

Secondly, we need more trained Sunday-school workers; if women missionaries could teach our girls how to teach and how to organize our Sunday-school work better we would be very grateful.

And last, we must have more, and better music in our Churches. For that we still need missionaries. Most English-speaking women seem to know how to help with a little at the piano or the organ. We need you too to help in congregational singing to which our people have not been accustomed. We need your singing to help with our Sunday-school and prayer-meeting enthusiasm, which depends so much upon music."

There is food for much thought in all that this Pastor says. Let us ponder his words, for we must accept, as inevitably as Mark Twain said he "accepted fine weather," the "merciless expansion of our moral task."

I. MacC.

## JAPAN AND SOUTH INDIA

"The problem of Church Union hitherto has tended to be regarded as impossible in practice though very fine as an ideal. Today it is becoming a vital issue in the church the world over. Once we awake to this fact with God as our Guide we will press forward to our goal, for with Him we can do even what is impossible in human eyes. It is a striking fact that members of the Protestant churches are beinning to awake to this matter. The conviction is growing that the splitting of the church is against the will of God, and that in order to accomplish their supreme mission of saving the world the divided churches must get together. The fate of the Proletarian parties in the recent General Election affords us a good lesson. They were divided and competing with one another; there was no organized co-operation between them. The result was that nearly all their candidates met with defeat. The Protestant Churches in their present condition can never be a rival to the Roman church. Even that emphasis which these churches place on freedom and self-government can never become a great power as long as the churches are divided. Some suitable adjustment is necessary in face of the present suitation......Unity is not only a matter of the Divine will, which asks for sacrifices; it is also a strategic demand. It is not an empty dream, but a vital problem. It has already been made clear that each church can contribute to the life of the united church without sacrifice of those historic traits it possesses. Where union has been attained, wonderful results have followed. There is no reason therefore for dismissing it as the idle vision of a fanatic."

The above words have an added significance in view of their author. The Rev. A. Ebisawa is the secretary of the National Christian Council, and as such is probably in a better position to appreciate the situation in the country at large and in the several churches in particular than any other single individual in Japan. The words shew that despite indifference, if not opposition in certain quarters, there is a growing realization in the country that the present state of affairs is not to the glory of God. The Reformation won back for the individual the priceless heritage of the freedom of conscience and the right of private judgment, but largely owing to the political circumstances of the time it lost the vision of the Church Universal. The growth of democracy has tended to accentuate this loss, as sect after sect has sprung into existence. Today the Church of Christ is awakening to the fact that the maintenance of such divisions inevitable leads to the impoverishment of the whole, and as a result, apart from all questions of so-called expediency, they cannot be according to the mind of Christ. "When he the Spirit of truth is come, he will guide you into *all* truth." Historic research tends more and more to disallow the claim of any one to possess a monopoly of Catholic tradition. All of us without exception as churches no less than as individuals "have left undone those things which we ought to have done, and we have done those things which we ought not to have done." But though a penitent spirit is the first essential, mere recrimination is not going to help us forward. The growth of international life no less than modern scholarship is challenging our self-centredness and compelling us to realize the truth of that great Presbyterian divine, George Adam Smith, "No power of patience or of hope is his, who cannot imagine possibilities of truth outside his own opinions, nor trust a justice larger than his private rights."

In what are known as the South India Proposals we have the most concrete scheme yet produced. In throught on the one hand "it seeks to express locally the principle of the great catholic unity of the Body of Christ;" at the same time, to quote Dr. Vernon Bartlet, the Congregationalist scholar, "the new and most distinctive feature of this scheme, that which is its special glory, is its explicit recognition of the sacredness of conscience." In scope it includes the Anglican, Congregationalist, Methodist, Presbyterian and some of the Lutheran churches of South India. It deals with an area twice as great as Japan, and with a Christian population nearly three times as large. It has already received in India the endorsement of the churches concerned; it now awaites the judgement of Lambeth before being put into effect.

A significant fact and one which should make us in Japan "think furiously" is that while humanly speaking the driving force has come mainly from the Indians, such opposition that has arisen has come almost exclusively from the missionary ranks. May God grant that if South India proves an incentive and a precedent to the present movement in Japan, we who are privileged to labour here may prove valiant on its behalf.

Gather us in; we worship only Thee;
In varied names we stretch a common hand;
In diverse forms a common soul we see;
In many shlps we seek one spirit land.

Each sees one colour of thy rainbow light,
Each looks upon one tint and calls it heaven;
Thou art the fulness of our partial sight;
We are not perfect till we find the seven.

# "GEISHA GIRLS"

GUMPEI YAMAMURO

To the world-tourist the so-called Geisha girls of Japan are as characteristic as are the pyramids in relation to Egypt. Is it not, nevertheless, a great indictment against the whole nation, that our beloved Japan is stigmatized in the eyes of the world because of the "Yoshiwara" and "Geisha"?

The number of Geisha girls has increased during recent years, as the following statistics show:—

| | No. Geisha Houses | No. Geisha Girls |
|---|---|---|
| 1924 | 19,446 | 77,101 |
| 1925 | 20,176 | 79,348 |
| 1926 | 20,923 | 79,934 |
| 1927 | 20,852 | 80,086 |

According to the Japanese encyclopaedia (*Nihon Hyakka Jiten*), Geisha girls are women whose occupation it is to serve liquor, and entertain with music and dancing at feasts. It follows, therefore, that they should be women who sell their art and are not prostitutes, and there are reasons for a rigid adherence to the definition of Geisha as given above.

Now Japan, up to the present, has legislated for Licensed Prostitution, despite the many problems attaching to the same. Moreover, because of the system of "Quarters," prostitutes as such are confined to a given area, and are not allowed intercourse with the general public outside the same. While, therefore, there are such huge Quarters as Yoshiwara, Susaki, Shinjuku, Itabashi, and Shinagawa, why should there be so many Geisha at Shimbashi, Karasumori, Yanagibashi, Kagurazaka in the City of Tokyo, and other places, mingling with the public? The need, if thus acknowledged, for prostitutes is surely adequately met in the Licensed Quarters, and we must, therefore, maintain that Geisha girls should not and need not be prostitutes.

Again the Police Board Regulation states that no prostitute may be a Geisha until two years have elapsed after coming off license. If then, licensed prostitutes and Geisha follow the same occupation, there is, of course, no reason why two years' probation should be imposed upon the woman who desires to become a Geisha as soon as she is freed from the Licensed Quarters. The regulation but serves to emphasize the *Official* view of the difference between the two.

Finally, although licensed prostitutes are confined to certain areas, Geisha girls are free to go to any part of the city, and may be invited to houses in any district. This again implies the definition of Geisha already given, namely that they are women who sell their art as do reciters of *gidayu*, or actresses.

But, in actual fact, what is the true position? In a word, Geisha girls are prostitutes, just as much as the women confined to the Licensed Quarters, the chief difference being that the former have more freedom than the latter. The following examples support this assertion. They are cases of girls who have come under the care of the Salvation Army. (Fictional names are employed).

At Minami-Senju, Tokyo, a certain Matsutaro Furukawa, who was employed at a butcher shop, had a fifteen-year-old daughter called Kane. Her mother had died when the girl was fourteen, and, being attracted by the gay dress of the Geisha girls, Kane desired to become one of them. She was taken by her father to a Geisha house at Kojimachi, and the proprietor undertook to teach the girl music, dancing, and other art, and urged Kane's father to accept ¥200 for the girl. Although Matsutaro did not require the money, he nevertheless agreed. Kane's re-registration was duly arranged, and she became the adopted daughter of Kano-ya. She was, however, immediately sent to a *Machiai*, or waiting-house, for an evil occupation, and under the name of *Mizuage*, or virgin, she was trifled with by different men, on each occasion earning a large sum of money which went of course to the proprietor. Owing to continuous and forced prostitution the girl's health broke down, and being affected with venereal disease, she came under the care of a doctor and was sent to various Hospitals, such as Juntendo, and the Red Cross Hospitals. In bitter disappointment and pain, Kane appealed to her father, but he did not know how to assist her. For a further three years Kane had no alternative but to carry on prostitution, until her father eventually married a second wife who thought it to be against the will of Buddha to leave the girl in such a plight; so on on the occasion of the visit of a police officer to the house for the purpose of examining the family register, the story was told to him. The policemen took both mother and daughter to the Salvation Army Headquarters, where it was arranged to send Kane to our Rescue Home. Meanwhile, the matter was brought to the notice of Mr. Terata, D.C.L., who, with extreme difficulty, was able to arrange for Kane's name to be returned to the family register. The girl soon after entered a High School, but because some of the girls knew of her former life, she returned to live with her parents.

Suzuye was the daugher of Mrs. Fukuda of Shitaya. Her father had died when she was nine, and when thirteen, she was sold to a Geisha House proprietor in Nihonbashi, for a period of seven years, ¥30 in advance being paid to her mother. She hated her occupation, and the brokers took advantage of her by sending her from one Geisha House to another, and thus she moved about seven times, benefitting no one but the brokers. When eighteen years of age, she was ¥650 in debt, while her mother had received nothing but the first advance of ¥30. Breaking down in health, she endeavoured to escape, but on being caught she was advised by the police to return to the proprietor. She did not desire to do so, however, and with her mother she came to the Salvation Army Headquarters, and we were able to gain for her the freedom she so desired.

These examples prove that, in spite of regulations, Geisha girls are, without doubt, prostitutes. The experience of the Salvation Army is that *all* Geisha girls who come to us for assistance are prostitutes.

If it is accepted then that Geisha girls are prostitutes, certain inevitable issues are raised.

Japan, having adopted the system of licensed prostitution, should not allow prostitution to be carried on in the Geisha Houses scattered throughout the country. In Tokyo, for instance, we find there are Geisha Houses in Shinbashi, Fujimicho, Kanda, etc., both in the business and educational centres of the City.

Another problem is that of *Zen Shaku* or payment in advance. In a document issued by the Cabinet in 1872, we find these words: "Licensed prostitutes, Geisha, and servants are to be emancipated.

Loans and accusations in regard to them will accordingly not be taken up." A decree issued by the Department of Justice contains the following sentence: "Licensed prostitutes and Geisha are without human rights, and therefore are very much like animals. Man does not require compensation from animals, and therefore, loans to these girls need not be repaid." We gather from the above that since the year 1872 the buying of prostitutes has been illegal. According to the 90th Article of the present civil code "all actions which are against public order or morals are unlawful." It is therefore quite evident that buying women for money in advance is unlawful; yet the fact remains that all over Japan people buy young girls and force them to prostitution, and the proprietors of Geisha Houses are as much slave owners as those of licensed houses, and the Geisha girls are not only slaves, but also prostitutes. Are we to remain silent in face of the increasing number of Geisha houses in Tokyo and other places?

Again, we cannot overlook the fact that Geisha Houses are trifling with the virtue of young girls and thereby ruining them. In 1900 the age of consent was raised from 16 to 18 for Licensed prostitutes, *but a girl may become a Geisha at the age of 12.* A young girl recently escaped from a Geisha house and came to the Salvation Army, and she informed us that while she had been allowed to wait, other girls had to commence the evil at the age of 12. She had been told, however, that she would have to start during the following year. Among prodigals there is the so-called *Mizuage*, which means the ruining of a virgin. They are pleased to do this, and will pay handsomely for the privilege, and, of course, the proprietors offer the young girls as a special means of remuneration?

Further, proprietors take full advantage of "adoption," and, having registered the girls with the authorities, they are in a position to exercise their "parental rights" and thus force the girls to do anything they please. It is quite reasonable to adopt a child for the purpose of inheritance or the continuation of a family name, but it is wicked to adopt or buy girls to train them for prostitution. A man once went to an Urban District Office for an extract of a Geisha Register. It took twelve days to copy, for in the Geisha House concerned alone, there were fifty adopted daughters. I have also heard of men who had as many as thirty adopted daughters carrying on the Geisha business. They were his property: his source of income.

Some years ago the Supreme Court gave the following decision to an adopted daughter of a Shimbashi Geisha house: "As there is no desire to be parents on the one hand, and daughter on the other hand, this is only a means to the end of business. By Civil Law, this is not adoption." It is therefore established that the adoption of Geisha girls by proprietors of Geisha, if brought before the Court, is void; but unfortunately Geisha girls cannot appeal to the Court because of the finance involved. The so-called "Unrestricted Retirement" of Licensed prostitutes is another case in point. By law, prostitutes are allowed to retire from the business if they desire, but, broadly speaking, unless they have a mediator who can force the issue, not one in a hundred is able to secure her freedom. Even if a Geisha girl desires her liberty, very few are able of their own accord to obtain it. The position then is, that despite the provision of the law, there are thousands of Geisha girls suffering under the pretext of "Adoption."

In addition to the foregoing, we cannot ignore the fact that habit becomes nature. These girls are placed in evil circumstances when still very young and are trained in the atmosphere of the evil habit. It is not surprising then, if their consciences become indifferent to their sin and shame, and they loss all desire to oppose their parents' unrighteous authority, and all ambition to live decent, clean, and good lives. "Adoption" is a powerful weapon in the hands of the proprietors, and the evil of its exploitation is appalling. The system is entirely wrong.

Some time ago I saw a couple of sisters at the Salvation Army Home in Dairen; one thirteen and the other eleven. Born in Aichi, they were sold from one Geisha house to another until eventually they came to Dairen. At the Dairen Geisha house they were so slow in adapting themselves that they were beaten with tongs, made to fast, or left outside the house in the rain. A policeman saw them picking up bits from a garbage box and took them to the Army Home, and when the Salvation Army officer asked where their mother was, they wondered who was meant, as these poor little girls had already had four "mothers"!

Then there is the question of parents who sell their daughters.

In the 879th Article of the Civil Code, entitled, "Rights of Parents," we find these words: "Those fathers and mothers who possess parental rights, are duty bound to bring up, protect, to train and educate their children." Again, in the 896th Article: "When a father or mother abuses his or her parental rights and misconduct themselves, at the request of relatives of the child, or a Public Procurator, the Law Court may sentence them to a lapse of their rights." Parents who sell their daughters and force prostitution upon them are without doubt, abusing their parental rights. It is strange, however, that when such cases occur, the police often protect the parents, whereas the Law provides for the protection of the child.

The Tokyo Metropolitan Police Board have issued the following Regulations with regard to Geisha girls:—

(1) Geisha girls must not wander about in conspicuous costume.
(2) They must not make it apparent that they are Geisha, or appear in any public theatre as performers.
(3) They must not use name-cards for advertisement of any kind.

As a matter of fact, however, Geisha girls go about in gay costumes, and it is perfectly obvious they are Geisha. They also appear, not only on the stage, but on festive occasions, such as the opening of new buildings, exhibitions, banquets, etc.

Because of the Geisha Japan loses her purity: youth is misled, and the middle-aged are brought to ruin. In many homes wives and families suffer as a result of the fathers and sons visiting Geisha houses. A few years ago the newspapers gave the story of a young business man and a Geisha girl with whom he was associated. Being utterly ashamed of himself he went to a mountain and there he committed suicide sitting upon the newspaper report of the scandal. This story was told the Salvation Army officer by the girl herself who later came under the care of the Army. Although some end in like pitiful circumstances, many go blindly on, their consciences gradually hardening, health breaking, business failing, and finally, family ruin. So long as there are such people in the state we cannot expect for national health and progress.

What then shall we do with Geisha girls? The first thing is to ensure that they sell their art only, as their name signifies. They must not be allowed to prostitute themselves and still retain their freedom. They can sing, dance, play instruments in public places, just as do actresses and reciters, but they must not be allowed to confine themselves with individual men in small rooms 9 ft. square.

To make the Geisha girls what they are supposed to be, we must expect the Government to deal strictly with those who commit prostitution. In the first Article of the Police Punishment Decree we find that, "Those who secretly commit prostitution, who solicit for prostitutes, or condone the same, shall be sentenced to detention for a period not exceeding 30 days." In practice, however, the Police have little power to enforce this; but we desire that facilities shall be granted them for the enforcement of the Law.

At the same time, it is necessary to deal inflexibly with proprietors of Geisha who oppress girls on account of money in advance, force them to prostitution, and abuse their parental rights in regard to adopted daughters, particularly those who make capital out of young girls. In Article 176 of the Criminal Law we read: "All those who commit immorality with violence or threat against man, woman, or child, are liable to imprisonment for a period of from six months to seven years. Those who commit immorality with man, woman, or child under thirteen are liable to the same penalty." Article 177 states: "All who commit adultery by violence or threat with women above thirteen, are liable to imprisonment on the grounds of illicit intercourse for a term of over two years. Article 182: "All those who persuade women, who are not habitual prostitutes, to commit adultery, are liable to imprisonment for a term of three years or less, or a penalty of ¥500." Article 225: "All those who plunder or abduct men or women for the sake of profit, immorality or marriage, are liable to imprisonment for a period of from one to ten years."

We desire the application and enforcement of these Articles, in regard to the proprietors of Geisha houses and others until they give up the present system of slavery, and become ordinary lodging-house keepers, or landlords of Geisha in the true sense of the word.

We must not only endeavour to control Geisha, but also seek to purify the morals of those who have become demoralized.

The old author of *Okyaku Ron* or "The way of the Guest," written in a clever and sarcastic manner and therefore popular, gives seven points for the man who frequents Geisha Houses, viz.,

1. To forget his social position and occupation.
2. To forget he is a guest.
3. To forget his age.
4. To forget time and money.
5. To forget respectability and reputation.
6. To forget morality and hygiene.
7. To forget his family.

Illustrating the last point, the author proceeds as follows: " In *Bushido*, or the way of the Samurai, it is sometimes necessary for a parent and son to fight. So the guest at the Geisha house must not hesitate on account of his parents or brothers. Leaving the family to his wife, he does not require to worry about anything but a Geisha girl's neckband, or ornamental hairpin. He neither returns home before midnight, or gets up earlier than ten or eleven in the morning.

" Not more than once a week does he see his children. If he returns home every night he cannot be a guest. Forgetting the existence of home—if he stays a night and day at a *machiai* or a Geisha or concubines' houses—he is a champion and hero of the " Way of the Guest." Thus he absolutely forgets his family. To him society and nation are nothing."

It has to be admitted that this is a vivid description of some, but in the hope of improving the condition of those who have been wronged by Geisha, I present, in all sincerity, the exhortation contained in Proverbs, 5, 15–23.

Our standards of heroes and gentleman are gradually changing. In the past, regardless of private life, capable people were heroes; but to-day we expect a hero or gentleman to be useful to the community as well as kind and affectionate in the home. They should therefore arrange to hold their consultations at Clubs or Offices, and not with Geisha girls.

To effect the change in the Geisha girls—that is, to make them the artists they should be,—we are dependent, very largely, upon the awakening of women to their true position.

Women have now ceased to be ornaments at home. The time has arrived for them to proclaim their full liberty as wives to their husbands and mothers to their children. Because in the past they have despised themselves, they have become despised. By building up their characters so as to win the respect of their husbands, they become partners with them, and accompany them to public places, while their husbands no longer have any need for hiring doubtful women.

Lastly, I hope the moral standard of the nation will so be raised that our men will not require Geisha. In England, a certain politician who was called a "walking encyclopaedia" was not allowed to appear in public because of immorality. I greatly desire that the day will come when we have no Geisha girls at all, and until then, that all who have anything to do with Geisha will be debarred from taking prominent positions in society.

Many years ago, Dr. Nitobe, as president of a Government College, was successful in insisting that Geisha girls should not be hired in connexion with some particular event. When asked later to give his viewpoint in respect to his attitude, he answered: "You know my principle; if, on this occasion I agree to hire Geisha, how will you trust your sons to my care at the College under my direction?" No one could refute the argument.

Men who deprive women of their virture are of all criminals the most abominable. Men who trifle with women's affections are murderers. Those who outrage and oppress women, and in so doing resist their own conscience and God, must expect to reap the result of their own conduct. Sin has its reward. I pray that our nation will turn from the evil practices and easy morality which cast a blight upon us, and that the Japanese will be a pure people.

A gentleman came to my office on one occasion and confessed to having a weak will, and therefore unable to control his desires. His particular weakness was lust. I councilled with him, prayed with him, and encouraged him to seek the Salvation of Jesus Christ. Several months later, at a New Year Party of business men he proposed that no Geisha girls should be hired in connexion with any of their special events during the year. He and his family are now good Christians and they enjoy purity and true happiness.

It is the salvation of Jesus Christ in the human heart alone which is the antidote which can counteract the evil scourge; and I pray that the heart of Japan will be cleansed of prostitution in all its forms, and of all its attendant miseries, physical and spiritual. Only then may we anticipate with assurance a future of peace and progress.

# A VETERAN REVIEWS THE WORK

## An interview with Miss Gaines of the Hiroshima Girls' School

HARRISON COLLINS

Vigorous and straight and clear-eyed as one her own pupils, Miss Nannie Gaines is once more in active control of the Hiroshima Girls' School, the flourishing institution she herself established forty-three long years ago. Your correspondent found her, characteristically, the calm centre of a purposeful whirl-wind, quite the antithesis of the conventional idea of a principal *emerita*. No stuffy air of retirement pervaded that room: on the contrary, messengers were coming and going; teachers and students dropping in for a moment's consultation; and even a former pupil or two calling to enjoy the unusual spectacle of a 'household god' who had refused to stay put away on the god-shelf. Under such circumstances this interview had to be secured; but for that very reason, perhaps, the unavoidable lack of coherence may be counterbalanced by an equal access of vividness.

It seemed natural to begin with the subject closest to hand and dearest to Miss Gaines' heart: the education of Japanese women. What were some of the *desiderata* for its improvement, I asked.

"Less official interference!" came the instant response. "Despite the efforts of Professor Palmer and the rest, English, as conceived by the Department of Education, might as well be a dead language. Here's Miss Johnson just back from America and full of ideas that she can't carry out for lack of time due to official restrictions. There's too much translation of stilted texts and there's too little practical English. Why, mighty few Imperial University graduates could write an English letter our fifth-year girls wouldn't be ashamed of. You'd think the authorities would finally realize of themselves the handicap that this ignorance of fundamentals places Japan under on all occasions demanding the use of a foreign language. But they don't seem to care in the least, and go on teaching English as though it were a branch of logic or philosophy. I envy Mrs. Hani of Tokyo, who publicly states that her school tries to prepare its pupils for life and not for examinations."

"Have you a similar complaint to make against the regulations governing the purely feminine side of Japanese education?"

"No, not at all. The standard of women's education in this country is constantly advancing. When I came here very few girls completed even the primary course; but now that manhood suffrage is a fact, with the franchise for women in the offing, it is only a matter of time before facilities for women will equal in every way those already provided for men. With that point gained, and the Confucian idea that to be a good wife and mother is the sole aim of woman abandoned, a general cultural levelling-up must come. Indeed, even now it is chiefly in the matter of English that we suffer; and if all the Mission-supported schools were to memorialize the Department and set forth their special qualifications for teaching real English, more freedom might possibly be granted."

I asked her what experience in her long career as a teacher had given her the greatest and most lasting satisfaction.

"To see the fine sort of women and wives we have turned out. Even when not formally Christians they usually exert a strong and wholesome influence. Their loyalty also is beautiful to look upon, though too often directed toward a person. It is touching, as happened the other day, when a high military officer in full regimentals, in visiting his old kindergarten teacher, laughingly recalls the words of the songs she taught him long ago. One such man, by the way, a merchant in Tokyo, built a kindergarten of his own last year. And when a young mother, a recent graduate, told me that her bouncing baby was being brought up in strict accordance with the course of dietetics she'd taken in school, and furthermore that he'd never had even a cold, it made me happy somehow. And one of our older graduates, who left school twenty-five years ago, told me last month that she'd always kept up her reading and studies, just as we'd advised her to do when she was a student...... Oh, there are many satisfactions to be found in teaching in Japan!"

"And your greatest disappointment?" I ventured.

"This: that although ours is the oldest girls' school in Hiroshima, and in spite of the fact that we've spent so much money and pains on it, most parents still prefer to send their children to Government schools that are no better, merely for the prestige the Government label confers."

Our talk drifted to a point whence we could take in the larger aspects of the work as a whole. I asked Miss Gaines what in her opinion were some of the weak spots in Japan missions generally.

"The great waste in mission work lies in denominationalism, which may have had some excuse once but has precious little now. Also, there are altogether too many conferences over nothing. We ought first to get down to work so as to have some real experiences to talk about. Over-organization and a Soviet-like love of committee-meetings are other drawbacks of the modern system. The younger missionaries are bound hand and foot by the latter, having to consult this or that "authority" before they can call their souls their own. On the other hand, I should like to say, even at the risk of seeming self-contradiction, that I think forced retirement at a fixed age, irrespective of the individual's state of health, a great mistake and waste of material. Often the younger members of a mission cannot take the place of the veterans immediately; and anyhow, why should the young ones be left to make all the blunders their elders couldn't help making? Under the present regime experience is set at a discount."

"And the future of missions in this country?"

"I am by no means a believer in quitting at this stage of the game. Missionaries will long be needed as advisors and as upholders of standards. Hitherto they have themselves been leaders, a role hard to give up. Which reminds me, however, of a teacher of calisthenics they had down Nagasaki-way. Her work with the girls there was so much admired that she was asked to give a public exhibition. When the day came she was laid up with neuritis; but in the meantime she had trained Japanese monitors so well that they did the job better than she could have done. So with us: we should limit our future direct evangelistic efforts to training leaders, and break new ground only in out-of-the-way places, or ways, where others cannot or will not venture. Look at Miss W— of the A— Mission, off up there in X—. Some of her country boys are becoming the best preachers we have!"

"And what do you think it is that chiefly ails the Japanese Church?"

For the first time during our conversation Miss Gaines hesitated.

"That's hardly for me to say. They have their own special problems. But since you insist on having my opinion, and without intending any offence toward our good Japanese brethren, I should say that the Church has worked so hard to build up an independent institution that it has forgotten its real mission: namely, to deliver to high and low alike the saving message of Christ. In Japan as elsewhere the Church has fallen victim to the cult of excessive respectability. Kagawa, whose greatest work, perhaps, has lain in bringing back this realization of what the Church is for, Kanamori, Yamamuro, and others plainly show by their success that the people are ready and waiting for the real Gospel when they get a chance to hear it. The Church at present is too 'high collar'; but if it took off its kid gloves and got down to work it wouldn't need to worry. (I'm not talking about the pastors so much, you understand, as about the members, who too often appear to think of their own congregation as being a select little club). I have great faith in the essential moral and spiritual soundness of the Japanese; at bottom, like most other great races, they are a religious people."

To my final query as to what she thought had occasioned her own remarkable and long-sustained success, Miss Gaines' invincible modesty, which trait I have long noticed often accompanies the apparently opposite one of extreme outspokenness, would vouchsafe me no direct reply. The most I could obtain here was some wise but well-worn aphorisms.

"When you have a job just stay by it......It is little by little that builds the house......There's too much shifting around nowadays; nobody seems to have any roots......Some people have said that I had no nerves; but the truth is I had so many of them that I simply had to put them in a box, lock it up, and then sit on it."

Miss Gaines has no love for Karuizawa or other summer resorts. Her greatest recreation is found in paying visits to old graduates scattered all the way from the Hokkaido to China; and it isn't her fault that these journeys, in which she is handed on reverently from home to home, are apt to turn into something resembling an Elizabethan progress.

Recently she and her sister, Miss Rachel Gaines, moved into the new Gaines Hall, the splendid gift the Alumnae made their beloved teacher on her fortieth anniversary. The house was originally intended for her exclusive use; but with characteristic foresight and generosity she occupies but one-third of it, and even that third opens on to the Alumnae Association Rooms, so that it too will be theirs when she no longer needs it.

Characteristic also was the dialogue that took place the other day at Hiroshima Station, when we were returning from a sad leave-taking with the Stewarts. Some one having facetiously remarked that, like Tennyson's brook, Miss Gaines went on forever:

"No, nothing so poetical as that," she chuckled, vastly amused. "Before automobiles came in I didn't know what I was like. But now I know I'm the fifth wheel, or extra tyre—old and battered and full of holes, but strong enough to be pumped up again and used temporarily until the car can reach the garage." And then suddenly running her words together and becoming almost unintelligible, as is her wont when both pleased and embarrassed: "Eventheshape's significantperfectzero."

To which one who knows her can only reply: "No, Miss Gaines; those aren't holes you see. They are only the marks of an achieved mileage, proofs of tried quality. And if you really must call yourself a zero, remember it's the kind of cipher the Great Mathematician uses when He wants to multiply the effectiveness of ordinary figures by ten!"

# JAPANESE BUDDHISM AND WOMANHOOD

GYOICHI IIDA

" As a child, obedient to her father; as a wife, obedient to her husband; as a widow, obedient to her son; with no will of her own"—such is the famous statement in the sutra of Manu as to the social position of woman. There is a well-known Japanese proverb which says that an old woman must obey her young son, but it probably owes its origin to the above saying from India.

As the Buddha himself was born in an environment in which such ideas were prevalent, even though he taught that there was no essential distinction between the four classes, yet actually he recognised an essential difference of rank between men and women. For example, at the beginning of the 8th sutra of Gurudharma occur these words: " A nun of a hundred years must welcome and pay her respects to a monk of one day." Such a statement makes it easy for us to understand the Buddha's attitude.

In China the superiority of man to woman was taken for granted. This idea, both in its social and in its ethical sense, comes away back from the Shu period. Confucius also is credited with the words " Woman—in the home obedient to her father, on marriage to her husband, in widowhood to her child; she is never to have a will of her own"—a statement which is practically the same as that of Manu quoted above. There is no need here to discuss how much the one owes to the other; it is sufficient to point out that both are intended to place woman definitely on a lower grade. In this connexion it may be well to compare the seven causes given as justifying divorce, namely " for not obeying her husband's father or mother, for childlessness, for adultery, for serious illness, for jealousy, for gossip, and for theft." To impose upon womanhood penalties so manifestly unjust and unfair was in no way regarded as anything strange, and was quite in accord with the custom and moral standards then prevalent in China.

This ideal became all the more firmly entrenched in the life of China when Buddhism appeared and made it its own. In short, Buddhism and Confucianism united to keep down the social position of women.

On their entry into Japan these two allies brought with them the idea of the inferiority of womanhood, or at all events man's predominance over woman. It is probably not too much to say that until that time Japanese society had tended to look up to woman, and in consequence the social position of woman was high. As however this viewpoint may be challenged it will perhaps be better to look first of all at some of the facts which suggest it.

In the old stories of the creation of Japan, the legend of Izanagi and Izanami shews quite clearly that women were ranked higher than men. When they met it was Izanami who took the initiative and started the conversation, as the words "*onna saki ni mono iu*" ('the woman spoke to begin with') shew. That this gradually changed and man came to take first place is probably due to the displacement of the matriarchal system by patriarchy. Again, the sun-goddess in the highest heaven was a woman. It was she who exercised supreme power at the time of Japan's beginning. It was before her that the eight hundred million gods danced as they sought to lure her from the cave in which she had hidden herself. The leader among these gods was the goddess Usume. In the same way the stories of Susanoo and Lady Inada, of Jimmu Tenno and Princess Isukeyori, of Prince Yamatodake and Priness Yamato, of Princess Tachibana, and finally that of the Empress Jingo, who actually subjected foreign countries to Japan's rule,—all these stories make it possible to say without fear of exaggeration that Japan's early history was acted on the stage of women's life.

Even after Buddhism and Confucianism had entered Japan, the social activities of women continued much as before. Of course the teaching of these new religions with regard to the relations between men and women were not to the advantage of the latter; nevertheless after their appearance there were still several empresses, who ruled in their own rights, conspicuous among whom were the Empresses Suiko and Komyo. But what is perhaps an even more striking fact is that much of the literature produced during the Fujiwara Period was from the pens of women-writers. In "The stories from the Genji" we have a really first-class work by a woman writer of a thousand years ago. Has Europe anything of age of a similar class?

After the Kamakura Period, during which authority had passed into the hands of the knights, the relation between men and women underwent a sudden transformation. This was in part due to the fact that military force and violence were not suited to women. As a result of the rise of the knights, the system of retainers was introduced, and woman was placed more or less in their rank. The wife of a knight was little more than a servant among servants; that she should have such a position was considered to be worthy of praise. In the stories of the knights of those days the examples of Taira no Masako, Matsushita Zenni, the mother of Kusunoki Masatsura, and Kitano Mandokoro are all typical women of the period, who were largely subject to the Buddhist ideals of the period.

In the Tokugawa Period resignation or submission was regarded as the most prized jewel in woman's character. The period was one in which Confucianism was supreme and the Confucian doctrine of the superiority of man over woman was practised to perfection. Buddhism was not without its influence on these ideas, but the driving force came from the other. Buddhism as such during this period was on the decline; the flame of faith was burning low, and all too often the priest was little more than a puppet in the hands of the politician. The two famous books *Onna daigaku* (Great Teaching for women) and *Onna teikin* (Home rules for women) were typical works of the Confucian scholars of the day. In short the doctrine of the "Three obediences and the seven divorces" was accepted as the unchallenged standard of the day. To understand the significance of this it is only necessary to read the plays of Chikamatsu and see what was his conception of "the chaste and virtuous woman."

The Restoration, which marked the return of the Imperial Power, marked also the restoration of the ancient regime. This fact is one of great importance, for in it is to be found one of the causes for the modern change in the relations between men and women. The Restoration was a reversion to the old ideas.

Of course one of the immediate causes of the Restoration or whatever we may call it was Western civilization and in particular Christianity. The outstanding prophet of this new age was without doubt Fukuzawa Yukichi. His criticism of Onna daigaku was the last nail in the coffin of the feudal ideals of womanhood. Towards the close of the Meiji Period and before the advent of the 'new woman,' there were many changes in the relation between the sexes.

In the *Gikai* (Parliament of Japan) of 1922 the ban on women attending political meetings was removed, and in the following year the first Women's Suffrage Bill was introduced. In 1929 a Bill was introduced which had as its purpose the giving of the full rights of citizenship to women. Indeed these two bills embody largely the ideals of the present Women's Suffrage Movement.

Such being the state of affairs the question pertinent to our subject is, What is the attitude of the Buddhist of today towards all these present-day questions? What has he to say, for example, on the subject of women's education? or women's social service? or women's suffrage? An answer to these several questions is given by Dr. Takakusu of the Imperial Univerity in Tokyo, who is a recognised authority on Buddhism and who is thoroughly conversant with these modern questions. I can do no better than quote from a recent article of his in the magazine "*Women's culture*."

In the first place with regard to women and education he says, "This must be given on the same basis as that of men. To think otherwise is unreasonable. The universities, therefore, should be open to men and women without distinction."

With regard to women and social service he writes, "I think the age will come when women exclusively will be responsible for this. To them the work is based essentially on their instinct of mother-love."

In the third place with regard to the temperance movement and the agitation against licensed vice he remarks, "Hitherto almost all the efforts against licensed vice have come from Christian women. Whether its success be for this reason, or to the tendencies of the present day, or to the influence of the West on Japan, I will not say, but the benefit of it all has at any rate gone to those who first put forth the efforts."

"Finally with regard to the movement for women's suffrage...... I used to regard it purely as a matter for the individual, to be supported or not at choice; but I am now teaching my women pupils that they must seek for it......Buddhism by its attitude leads to a negative attitude on such matters......but one day when women get the vote and the government of Japan passes into their hands it will come about that Christian women only will be forthcoming to take the reins of power. This will mean that Buddhist women will be entirely in the hands of Christian! Even though such an eventuality may never be realized, yet its very possibility makes it incumbent on Buddhist women to get a firm idea of what the suffrage means......People have been inclined to regard Buddhist women as deficient in activity. Certainly if Buddhist women co-operate with Christians in such movements they will have to give way to them in the end. The average Buddhist woman of today is capable of doing little more than her daily round of duties, making tea, doing her hair, and processing about like a goldfish. Such a state of affairs is utterly unsatisfactory. I feel I must do my best to train women in their activities."

The above quotations shew well how the age has changed and how far Buddhist thought has moved as a result of the awakening of womanhood.

Today we have the Women's Patriotic Association, which was founded by Okumura Ioko in the reign of the late Emperor Meiji, and the parallel Movement known as the Red Cross Society. In 1918 the Young Women's Buddhist Association was formed and suitable buildings were put up, and considerable propaganda has been maintained. Since then the various Buddhist sects have formed "Women's culture societies." Of these "The Shin Sect Women's Association" is the most powerful. It is linked on to the activities of the Honganji Temple and numbers among its leaders women like Mrs. Kozui Otani, Mrs. Komyo Otani, and Mrs. Takeko Kujo. It has already made its mark in several directions such as preaching, education and the study of the arts. In 1920 Dr. Takakusu founded the Buddhist Girls' Association and in the following year the Tokyo Buddhist Women's League was formed.

Among these various activities the cause which has undoubtedly made the greatest progress has been that of women's education. In the past this was almost the monopoly of the Christian forces, but today Buddhism has caught up the Christians in this respect, as the figures given below shew. For example in 1925 Buddhist Girls' Schools numbered a little over 20, but today they number 80. This fact is but a sign of the present-day awakening of Buddhism.

## BUDDHIST AND CHRISTIAN GIRLS' SCHOOLS IN JAPAN

| | Buddhist | | Christian | |
|---|---|---|---|---|
| University Grade ... ... ... ... ... ... | 0 | (0) | 2 | (2) |
| Special Grade... ... ... ... ... ... ... | 4 | (2) | 14 | (5) |
| High School and Practical School Grade . | 81 | (18) | 71 | (13) |

N.B. The figures in brackets refer to the numbers in Tokyo.

# ABOUT LEPROSY AND LEPERS

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H. RIDDELL

*"Lepers" said Bishop Hugh of Lincoln (1186) "are the Flowers of Paradise, Pearls in the Coronet of the Eternal King."*

Although there are but very few countries in the world without Lepers, whether they be Arctic or Torrid there are some countries where their numbers almost surpass credence. At the present time it is estimated that there are three million lepers in the world—and not enough "chaulmugra" oil, which is the only medicine of any efficiency, to meet their needs. But chaulmugra is not, as is so often stated, a *cure:* it arrests, but it does *not cure* in the sense of the absolute cures of the Lord Jesus Christ as related in the New Testament.

Neither is chaulmugra oil a comparatively new cure. It has been used all through Asia and Japan for many centuries. Egypt is the nursery of this terrible disease and the country from which it has spread throughout the world. There is a recipe for chaulmugra still extant, written on an Egyptian papyrus leaf, dated 150 B.C. Despite the many attempts in many countries to cure, by medicine and by prayer, no absolutely authenticated cure has taken place since the days of Our Lord.

But why not? His Power is still the same. Sometimes I wonder if it is withheld to compel the nations to take the one plain way open to rid the world of this awful terror: it has been proved that there is one way, namely, sex-segregation. There should be *no leper children.*

In proof of that, there was leprosy in England a few hundred years ago; the disease did not originate there but was brought there by our soldiers after the Crusades. The English people established Homes and insisted on sex-segregation. People gave and bequeathed houses for a few men here and for fewer women there, and in almost less than three generations, leprosy absolutely disappeared.

It has never re-appeared until now, when the increased travelling facilities of the present time bring lepers occasionally to our shores. Some are Englishmen who have contracted leprosy in India and elsewhere—and they are carefully treated—, others are foreigners who try to enter the country, but rarely succeed.

An experience of several generations leads us definitely to decide that the disease is both hereditary and contagious, but not infectious. It will sometimes disappear from a family for one or two generations, even three, and then quite suddenly appear again, without the person in question having had any contact with the disease.

Again, and happily, no animal ever becomes leprous though many scientists and vivisectionists have endeavoured to render them so. Much can be said to confirm these statements.

It would be a stupendous task to carry out sex-segregation in this country of Japan, but at great expenditure of money and courage, of kindliness and co-operation, it could be done.

There is no cleaner or kinder country than Japan; but the leper is considered as beyond the pale, and even to the children he is known as the "outcast" (*hinin*) and the "cursed of the gods" (*Tenkeibyo*) and his terrible condition accents the statement, until the Love and Mercy of Our Father enters into one's own heart and drives it out.

Yesterday and the day before a leper came to ask me to help him to get back to his own portion of the country—the Loo-Choo Islands, a few hundred miles from the mainland. He said he had been in the Government Asylum seven miles from here, and had there become a Christian through our work there. It was quite true and I was his god-mother. He had twice run away, the second time being last October, and now wanted to get home; would I give him fare? There were certain things to be considered. First—I must not encourage disobedience in Government Asylums; then—I did not think any railway or boat would accept him as a passenger, unless perhaps a cattle train. Next I knew if he were stopped by the police, he would be put into prison and punished for running away; and so I asked him to come the next day for a definite answer, and gave him a little money to live on till then.

The Governor of the Asylum is a very kind and sympathetic man, and I got into touch with him on the telephone and frankly told him what I have written here, and asked if he would be good enough to receive this man for a third time as a special favour to me? Upon consideration, he agreed to do so, saying there was nothing whatever against that man, except that he had run away twice, and he thought that as each time he did so was in October, the reason was probably that he dreaded the cold of the Winter in the Asylum. But before he could be again received he must promise never to run away again. This was quite reasonable, but when the poor fellow arrived to hear my decision this morning he could not be persuaded to return to the Asylum: he pleaded to be allowed to take the risks of the journey to get back to his Mother and his poor home, some 400 miles away in Loo-Choo. He has a very nice face but no legs, both had been taken off in the Asylum, and he gets about on two substitutes made of wood and tin and with crutches. How he holds on to them is a marvel for he has only little stumps of fingers. When he received the money for his fare, he opened a little case he had, with his mouth and pushed the money in!

He will, I think, contrive to send a post-card if he ever reaches his home, and I shall endeavour to put one of our Loo-Choo Christian lepers into touch with him. But can anyone even remotely imagine the misery he has endured, and is enduring! He is only twenty-seven, and he is our brother. Compare him, with other young men of our acquaintance of twenty-seven, strong, athletic, and probably enjoying glorious life to the full.

The Government have now five Asylums which can accommodate 3,000 patients out of the tens of thousands to be cared for. Another is being built: but there are many difficulties to overcome on the part of those for whom the Asylums are intended—the loss of liberty being the chief—and, despite much kindness, the prison-like regulations which so far have seemed unavoidable to the authorities. Also there are criminals among the inmates from whose daily contact many shrink.

In this Government Asylum, towards the end of last year, one of our catechumens was baptized as he lay in bed; he was then so corrupt that there was only one little place on his temple where the sign of the Cross could be made. But, as is usual, his brain was quite clear, and in February he died such a peaceful and absolutely happy death, that many were helped in their own Faith, and others drawn to Christ. He was converted chiefly through his own son about twenty-two years of age, and also a leper.

Twenty-seven years ago a young man presented himself at our Hospital, asking to become an in-patient. He was admitted, and has never been out of our seven acres since. His story briefly is this: his people were respectable and great efforts were made to pass him through the schools in order to enter the University. When that time came, it was found he was a leper! His people did all they could for him with so-called leper-doctors, but it was of no avail; and out of consideration for the rest of the family it was felt they could not let him go home to live. It would have meant ruin for the family, to have one of the "cursed of the gods" there. It meant no marriages for his sisters and absolute ostracism for all. He understood that, but asked permission to go and look upon his Mother's face once more. It was granted, but he was not allowed to enter his home. He said "farewell" to his Father and Mother for the last time as they sat on their verandah, when his Father gave him *¥100 and painfully explained that was the last monetary help he must expect to receive and must never again go there. The alternative was to become a beggar-pilgrim.

He went to Tokyo with his Ten Pounds, and while eking it out there, saw something in a newspaper about this Hospital of the Resurrection of Hope for Lepers, and he decided to try it, if he could get to us—nine hundred miles away from Tokyo. It took him three months to walk and beg his way down to Kumamoto.

I can recall him perfectly as when he arrived—a tall good-looking man of twenty-four. It was all horribly irksome, and he hated Christianity. Complaints would come from the other occupants of his room that they could not sleep at times because this man would pour out his feelings and emphasise them by trying to kick his bedding up to the ceiling etc. (There are four patients in each room because it is difficult for a leper to get on quite alone, and so, as far as possible they are arranged to supply each others needs—one with eyes, one with fairly usable hands, one with feet, and so on).

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* About £10 or $50.

Anyone can easily run away if they desire to, for we have no walls, only hedges and a few gates, but he simply stayed, indignant with fate and dreading to go out lest he should meet someone who knew him. After about two years, finding he was treated with consistent kindness and care, he began to think about Christianity as the reason for it all, and he became a Christian. He is now forty-seven and, although quite blind, has remained a faithful follower of Our Lord and is most earnest in helping the younger man who come in to know Christ. He has a wonderful memory and knows some of the Epistles by heart, e.g. Romans and Corinthians.

We found that the graves of our lepers in an ordinary graveyard were desecrated, and so a small stone Mausoleum was built in the Hospital grounds. Cremation is obligatory, and all Japanese keep careful record of their dead. But we also found that only on very rare occasions a family would consent to receive the ashes of their dead from us. Generally that person's name had already been crossed off the Family Register and marked as "missing." Neither in life nor in death has the "cursed of the gods" any recognition as a human being, until Christ's Love comes to his rescue. An eldest son, if he is a leper, cannot inherit: in every way he is absolutely cut off, in life and in death.

This young man of whom I have written said, when the Mausoleum was completed:—"Now I feel that I am in Paradise, I have not a care in all the world, and I know where my ashes will be until the Resurrection morning, when I shall go forth with all my friends to meet Him at His coming."

Many years ago a brother and sister entered the Hospital as patients, both were certificated Government teachers. After a time the brother asked permission to go home for a few days "on family matters" and when he returned begged that one of their former pupils might be admitted to the Hospital.

Her story is this. Her people were poor country gentry: her mother married someone her family did not approve of and she was legally cut off. In time a little child was born, and one early morning it was found on its grandmother's doorstep in a basket with a note from its mother begging her to take care of her baby for she and her husband had decided to drown themselves together, having no means of subsistence. The grandmother dearly loved the child! and at her death, one of the Aunts took her to educate with her own children. All went well until Haruko San was about sixteen when in the winter she developed exceptionally bad chilblains; no remedy proved effective, and her Aunt took her to a doctor who eventually decided that the chilblains could not be cured because the child was a leper! Her Aunt was afraid to have her in the house since her own children's marriages, which had been arranged for, would have been broken off and the whole family ostracised; so they put up a little hut for her near a bamboo grove and a stream, at some distance from the house. The Aunt took food to her two or three times a week but otherwise she was quite alone.

The nights were terrible because of the creatures, foxes and the like, which tried to enter her hut attracted by the food. Then a complaint came from the village below that she was polluting the stream, and that story reached her former teacher, then (and now) living in our Hospital, and she sent her brother to see if anything could be done. He told poor Haruko San of the Hospital where he and his sister were being cared for, but she refused to believe that anyone would be kind to lepers. He insisted that he was speaking truly and at last she said "Then take me there!" He replied "I must first ask the lady there if she will receive you, wait just a week and you shall have her reply." With that she burst into angry tears, and said "she knew he was lying," and that she "had prayed to Buddha for a whole year to make someone kind to her, and what he said was not true—no one was kind."

He begged her to wait for his answer. Of course I gladly consented. She was twenty then, and one of the most beautiful of girls, but alas! Only little stumps of fingers! She is forty-seven now, and in all these years, relieved of a great burden, as her relatives doubtless were, not one word of recognition has ever come from them. Despite all her drawbacks—e.g. she has never been able to do her own hair, or entirely to feed herself, and she is now very weak,—she is always sweet and patient and helpful to the spiritual life of her fellow patients, looking forward to the time when she and they will be "forever with the Lord."

# WOMEN WORKERS IN JAPAN

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TOMIE ANGAI

## The Rise of Women's Work

As a result of the change in the industrial conditions of this country and the progress that Japan has made in this direction large numbers of women have now gone forth into the world of industry, who hitherto have been wont to remain at home. In other words women who till now have been obliged to live at home are now being compelled to enter factories and shops, offices and other occupations. This does not imply that hitherto they have been idle in their homes; on the contrary they have practised sewing and various other handicrafts; in order to bring in some income. But woman going forth as a worker to earn a day's wage is a comparatively recent phenomenon in Japan.

Up till recently it has been largely the women of the lower classes who have been driven out by poverty to earn a living, but nowadays economic conditions are compelling those belonging to the middle classes also to sally forth in quest of work. In addition the increasing desire on the part of women for independence has also been a contributing factor. Such women are today recognised as belonging to the professional classes. There are no reliable statistics as to their number, but after examining various tables I think we may estimate the number of those working in factories to be about 1,200,000, and those in government offices, schools, companies, banks and the bigger shops about 1,000,000. In the recent census the total number of women workers is set forth as follows:—

| Classification. | Management | Employees | Workers at home | Total |
|---|---|---|---|---|
| Agriculture | 1,000 | 5,895,000 | 149,000 | 6,045,000 |
| Fishing | — | 40,000 | 7,000 | 47,000 |
| Mines | — | 98,000 | 14,000 | 112,000 |
| Factories | 8,000 | 1,199,000 | 116,000 | 1,323,000 |
| Trade | 13,000 | 586,000 | 197,000 | 796,000 |
| Transport | 7,000 | 53,000 | 17,000 | 77,000 |
| Public services | 139,000 | 122,000 | 88,000 | 349,000 |
| Miscellaneous | — | 174,000 | 9,000 | 183,000 |
| Domestic Service | — | — | 5,000 | 5,000 |
| No occupation | — | — | 56,000 | 56,000 |
| Totals | 168,000 | 8,167,000 | 658,000 | 8,993,000 |

Among those listed above, are those who while working in the homes of the rich have their own homes, which may be on the premises of their masters; while on the other hand those classified as workers at home may include many who are in domestic service.

According to the statistics of the Social Bureau of the Home Department, which were issued at the end of 1928, the number of women workers is as follows:—

| | |
|---|---|
| Factories, including those in government employ, | 1,031,688 |
| Mines | 61,783 |
| Transport | 33,445 |
| Casual labourers | 406,696 |
| Total | 1,533,612 |

By adding to them the number of those in the first list under Agriculture, Fishing and Domestic Service, we get a fairly accurate idea of the numbers.

The great majority of these women are unmarried and round about twenty years of age. Those in factories and mines in the main have had an elementary school education; while nearly all those employed in public service and trade have had a middle grade education or specialized training.

## The Nature of Women's Work

According to the U.S.A. census of 1900 there were 300 occupations of which in 18 only women were not employed. Japan certainly has not progressed as far as this. Nevertheless the kinds of work in which women in Japan are engaged include doctors, dispensers, dentists, assistants to dentists, music teachers, art teachers, teachers, nurses, governesses, midwives, librarians, actresses, editors, factory managers, writers, guides, and detectives. In technical matters there are to be found women architects, teachers of sewing, teachers of sewing-machines, short-hand writers, typists, seamstresses, telephone girls, hair dressers, barbers, masseuses, and beauty-specialists. In the business world etc. are to be found office clerks, bank clerks, public officers, government clerks, secretaries, tram conductors, ticket sellers, women-warders, shop hands and insurance clerks. Among the new professions are listed cafe waitresses, mannequin girls, garage attendants, chauffeurs, photographers, lift-girls, women-commissionaires, dancing-partners, ma-jong partners, attendants, billard assistants, day-labourers, head servants, etc. Of the above dancing-partners have come in only during the past few years, while mannequin girls first appeared last year. The former number 260, the latter 100. Ma-jong girls belong to a profession only two months old!

## Increase of Women Seeking Employment

There are no definite statistics to shew the rate of increase of the number of women seeking employment, but the following statistics cover a certain number of them.

| | 1921 | 1922 | 1923 | 1924 | 1925 | 1926 | 1927 | 1928 | 1929 |
|---|---|---|---|---|---|---|---|---|---|
| Public Labour Exchanges...... | 14,435 | 23,591 | 46,251 | 82,765 | 92,156 | 94,096 | 114,708 | 129,135 | 179,569 |
| Private Labour Exchanges...... | 316,445 | 320,496 | 295,856 | 358,861 | 428,427 | 484,572 | 370,879 | 383,289 | 387,766 |
| Totals ............ | 330,880 | 344,087 | 342,107 | 441,626 | 520,583 | 578,768 | 485,587 | 512,424 | 567,335 |

In other words in nine years the numbers have nearly doubled. Not long ago a big department store published an advertisement inviting applications for shop assistants. As a result of the advertisement, which appeared two or three days running, over 500 girls applied.

In 1926 among the 52,083 girls who graduated from high schools, only 2775 found employment. 13,645 went on to other schools, and after a year or two of specialized training found employment; but of the original number, 33,663 remained at home.

## Salaries of Working Women

As a general rule the salaries of women workers are very low. In comparison with men they lack experience and training and ability which partly explains the fact.

An examination of the reasons for their seeking work reveals two things, namely that their purpose in seeking employment is either to help the family budget or else to lay aside a small sum of money before marriage. As soon as they are married they give up their work.

For these reasons their average period of work is only two or three years which prevents them getting the experience which a longer period would bring. Also, in helping to increase the family budget they are not wholly dependent on their own efforts for their livelihood and so there is not the urge of necessity for a high wage. This makes them content with a lower figure.

Another reason for their receiving a lower wage is simply because they are women, and society deems them to be only entitled to such.

The following figures shew the rate of wages paid in various professions according to the statistics of the City of Tokyo for 1920. At present there is a slight difference but these figures are sufficiently near to be of value.

| Profession | Highest monthly income in yen | Lowest monthly income in yen | Average income in yen |
|---|---|---|---|
| Doctors | 700 | 200 | 300 |
| Musicians | 500 | 150 | 200 |
| Actresses | 700 | 100 | 200 |
| Educationists | 300 | 120 | 150 |
| Chauffeurs | 300 | 80 | 150 |
| Guides | 150 | 80 | 100 |
| Masseuses | 150 | 50 | 100 |
| Shorthand writers | 150 | 70 | 90 |
| Waitresses | 200 | 20 | 70 |
| Teachers (middle grade) | 142 | 70 | 100 |
| Teachers (elementary grade) | 100 | 45 | 70 |
| Typists | 100 | 36 | 50 |
| Clerks | 75 | 24 | 35 |
| Nurses | 100 | 36 | 50 |
| Women-catechists | 90 | 40 | 60 |
| Sewing-teachers | 90 | 40 | 60 |

| Profession | Highest monthly income in yen | Lowest monthly income in yen | Average income in yen |
|---|---|---|---|
| Telephone girls | 83 | 20 | 35 |
| Shop-hands | 85 | 20 | 35 |
| Day secretaries | 45 | 15 | 27 |
| Domestic servants | 20 | 10 | 15 |
| Attendants | 50 | 30 | 40 |
| Factory hands | 70 | 15 | 26 |
| Dancing partners | 250 | 50 | 120 |
| Majong partners | 40 | 20 | — |

(N.B. The last two names on the list are from the latest figures.)

The average monthly wage of women engaged in professional work is between thirty and forty yen.

## The Cry of the Woman Worker

Women engaged in professional work of various kinds are now beginning to make their voices heard, and are asking their employers for an increase in wages, better care of the health of workers, the additions of libraries for workers, and regular rest days. From society in general they are asking for greater recognition of their ability, equal treatment with men. They are demanding that their personalities be respected. They want better understanding and more sympathy, especially from their employers. But equal treatment is their chief demand.

# WOMEN AND CHRISTIAN CITIZENSHIP

KIKUE IDE

In the 56th ordinary session of the Imperial *Gikai*, (the National Legislative Assembly of Japan), which was convened in December 1928, a Women's Legal Citizenship Bill was submitted to the Lower House by more than half the members of the different political parties, almost in a spirit of competition. Indeed, there was no period in the history of the woman suffrage movement of Japan which gave a prospect more promising than it did at that session of the Imperial Gikai. It was believed at one time, by almost all, that the proposed bill would pass the Lower House without difficulty.

In anticipation of this, woman's organizations in the land, particularly those woman suffrage bodies directly concerned with the fate of the proposed bill, made special efforts to strengthen themselves and to appeal to the Gikai through the public. For example the leading suffrage organizations in the Capital, under their joint auspices, held a " Petition-Day " on January 27, 1929, while the Women Citizens Association of Japan, originally started by a group of Christian women in Osaka, held in West Japan a " Women Citizens' Day " on January 19, 1929. On " Women Citizens' Day " was launched for the first time in the history of the Woman's suffrage movement, a campaign called, literally, "The Women Legal-citizenship Petition Street-signing." These important petitions, together with others, were presented to both houses on January 22–23.

In spite of all these and other efforts made by various women's organizations, however, and in spite of the then bright prospect of the Imperial Gikai, the fate of the passage of the bill was doomed at last; to our deep regret, it was blocked in the Lower House by the opposition which sprang up all of a sudden in a certain quarter in the then dominant Seiyukai ministry.

In the 57th session of the Imperial Gikai, which ended in the dissolution of January of this year, followed by the so-called general election of February last, suffrage bills were again submitted to the national legislature. Although their submittance this time was a matter of formality, since dissolution was anticipated by all, it is interesting to note, whatever may be the explanation for the fact, that all the political parties both old and new were deeply concerned in the matter, and that the Seiyukai made practically the same proposal as a party-bill with the signatures of 180 of their members in the support of it.

In the forthcoming ordinary session beginning on April 21st, the question may not be considered seriously, owing to the special nature of the session; but much effective consideration of the question of women legal citizenship is now fully expected,—provided politics runs its course smoothly—in the next 59th ordinary sesssion of the Imperial Gikai at the end of this year. At that time, the question will be indeed a challenge to both of the dominant parties, the Minseito and the Seiyukai.

Thus, the recent development of the women's movement, particularly in the last two or three years, indicates something which is extremely significant in its direct bearing upon the attitude of women as well as the public toward the question. It shews that the Gikai, the mouthpiece of the people, has now come to the point of taking up the question for itself. The two general elections carried on under the universal manhood suffrage law of 1922, have strengthened the argument in favour of it. Indeed, the day of controversy has gone forever. Women masses are beginning to realize more and more the need and the right of securing legal citizenship for themselves. Whether it be the legal establishment of women as human beings, or as wives or as mothers, or whether it be for any other constructive and effective permanent work for the true welfare of children or of society at large, women themselves are convinced, over and above the sacred theory of human rights, through their long experiences of hardship and suffering, that they must establish themselves first of all as legal citizens of the country.

In the dawn of political consciousness awakening in the hearts of the women of the country, which may be said to characterize the first page of the women of the Era of Showa, the women of Japan are confronted with the challenge of citizenship, namely to work with the sisters of other lands toward the establishment of World Citizenship in the community of the families of the nations of the world.

At this momentous period of struggle for securing legal citizenship and working and striving toward the establishment of world citizenship, what then should the attitude and the relationship of the Christian women of the land toward the women's movement, and what responsibility, what purpose, what spirit that they should manifest, through and for the cause?

In this connection, it is highly important for the Christian women to know, in the first place, where they stand; or in other words, to have knowledge of their relationship already established to women's questions in general.

To begin with, it is needless to dwell upon the activities and service of the women of the church for the betterment of society in general, and for women and children in particular. Their influence, though in many ways covered and unseen, is for this very reason the more far-reaching and far more precious. Through their churches, and bodies affiliated to them, including such organizations as their church women's societies, their Sunday-schools, their Christian Endeavour Societies, their prayer-meetings, and many other meetings, gatherings, conferences and evangelistic campaigns, and through their personal channels as members of the church they have made their power felt. How often do we hear with joy and thanksgiving those touching and beautiful stories of men and women who were taught by them in their childhood of the love of God and Jesus Christ, and are now some of the most vigorous Christians in our midst.

Besides the work in their churches, Christian women are reaching women in general through such Christian women's organizations as Y.W.C.A. and W.C.T.U. or through the practical religious agency of the Salvation Army.

The very fact that women consider themselves as integral parts of the church as well as of those organizations directly and indirectly connected with it, and do their part, is in itself a tremendous contribution. It is a motor power in pushing the women's movement forward. It demands and claims the response of every one of the women of the country to give herself in service as a good and useful neighbour and a good citizen.

And what of the Christian Home? Therein lies the potential future of Christendom in Japan, which will be, without doubt, a great blessing to the land as well as to the world. There the little ones are early taught to be united in prayer, praying not only for themselves but for those less fortunate. The Christian women of the land through their home life, are rendering a service of the utmost value towards the solution of many hard problems of society; they are thereby contributing in a most effective manner to the women's movement which stands in its last analysis for the establishment of the sanctity of the home. It is the motherhood of humanity stretching forth a healing hand and touching one of the most vital yet sore spots in women's problems.

Behind the Christian home we see the Christian schools, constantly pouring their purifying strength into the women's movement of the country in general. Ever since the day when the first mission schools of Japan were established and opened by our early missionaries for the education of women and children, teaching them the first lesson of "love thy neighbour" and setting them free from the bondage of hundreds of years, ever since then Christian women educators in this land have been devoting themselves in the most precious work of Christian educational services, and have been sending out to the world and society, hundreds of thousands of graduates from Christian institutions, ranging from the kindergartens up to institutions which stand for the highest education of women. The seeds sown in hardship by our early predecessors are beginning to bud and bear the most lovely blossoms and the most precious fruit.

As they have shared in the great love of Jesus, who set before us the supreme living example of the Good Neighbour, Christian women have found their task in manifold ways in the field of social service. Through their work in orphanges, in hospitals, in settlement houses, in nurseries, and what not, Christian women discover themselves to be in the midst of the hard and yet constructive struggle for the true emancipation of women, socially and spiritually. It is in this field of social service that many Christian women are found who are engaged in the women's movement.

In the second place, it is important to consider, especially in reference to those Christian women masses on the one hand and those Christian workers in religious, educational and social fields of service, on the other, the more direct and specific influence that Christian women have on the women's movement.

Thus, looking back over the history of the women's movement in Japan we consider these few high water marks which were reached in the past. For example, take the Juvenile Prohibition Act of 1922, which was indeed the crystalization of Christian endeavour and which shewed great efforts of Christian temperance organizations, supported by Christian statesmen of the time, and loyally carried forward by masses of Christian men and women. Again consider the only achievement so far made in suffrage—the revision of the Public Safety Police Regulations of 1922, which made it possible for women to attend political gatherings and hear political speeches. Among those who made special efforts to attain the goal are found those Christian women of the time keenly interested in the political emancipation of women. The new Prohibition Bill, which forbids those under 25 years of age from drinking intoxicating liquors, has been pushed forward mainly by those Christian purity organizations, with the support of the Christian population of the land. As to the abolishment of the public prostitute system, the W.C.T.U., and other church women's organizations have taken the lead in these campaigns. The revision of the Criminal Code, Art. 183, which seeks to establish the principle of equality of man and wife, and which is at last on the eve of success, was first conceived of by Christian women, the late Madame Yajima and others; and it was indeed as a result of the agitation of Christian women that this was put for the first time, in the form of a bill to be submitted to the Imperial Gikai. With regard to the woman suffrage movement in Japan, two leading suffrage organizations in Tokyo and one in Osaka are under the leadership of Christian women. Indeed, the first public endeavour toward the securing of legal citizenship for women was made in the early spring of 1928 by a group of Christian women in organizing their Women Citizens Association.

Lastly, the international activities of Japanese Women have been so far found within the domain of Christian women. The very names of such organizations like W.C.T.U. and Y.W.C.A., remind us of their historical significance. In connection with another international body, the University Women's Association of Japan, which has been recently established, it is most encouraging to find that practically all of the participants are Christians.

Not only in organizations but also as individuals, Christian women are striving for international service. Thus, for example, most of those delegates to international conferences, the first and greatest of all being the First Pan-Pacific Women's Conference held in Honolulu in the summer of 1928, were Christian women.

Internationally as well as internally speaking, therefore, Christian women's relationship to the women's movement in the past and the present is too closely interwoven together to be disregarded.

And yet, Christian women must bear in mind that if anything they have done has proved to be of some service for the Women's Cause all the honor and glory of their service are entirely God's. As they face the challenge of the future of the Women's movement, Christian women must keep their hearts fresh with the sense of gratitude to God for what He has done already for the women of Japan even through their humble services. They must find, in lowliness of spirit, in their relationship in the past to the women of the country, a source of inspiration for the greater service of the future, as they look toward the establishment not only of women's legal citizenship but through it and for all times, of Christian Citizenship.

Toward the establishment of Christian Citizenship! Whether it be the problem of securing legal citizenship, or that of realizing world citizenship, Christian women, fundamentally speaking, must keep their aim pure and penetrating through their endeavour for solving the problems which confront the women of Japan to-day. The Christian women of the Era of Showa are challenged in the dual sense of the word 'citizenship,' spiritual as well as legal. Can they stand the ordeal?

In the midst of the din and clamour of the women's movement, Christian women are thrust into front line of the struggle by the loving Hand of Providence to serve in the service of true, Christ-like love. Christian women, both those who lead and those who follow, must stand with one accord, in the spirit of Christ, the Master; they must strive onwards along the path of Christian womanhood which God is now opening up before them. As "good Samaritans" Christian women must remember in their love of service, the neglected masses of 8,167,000 women labourers—more than a half of the entire labour population of the country. They must not forget suffering womanhood, so sadly and so cruelly treated in the public prostitute system which still flourishes in this Era of Showa. The time has come for women to lift up their torch of faith and stand on their own feet with the renewed strength of responsibility. As day by day the Christian women of Japan experience the infinite glory, the perfect peace of mind, and the boundless joy of those who bear the thorny crown of love for Jesus, as they realize the special and unique position assigned to them, they must rise with the openness of spirit and purpose, for carrying through that task which has as its aim the establishment of Christian Citizenship in this land and in the world.

# THE CHRISTIAN MESSAGE TO EDUCATED WOMEN IN JAPAN

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K. SUGIMORI

In one of Pirondello's plays there is the story of a young Sicilian musician, a drummer in a local orchestra, who sent his sweetheart to Rome and furnished the money for her musical education. In due time she became a *prima donna*, and the young musician went to Rome thinking that the time had come when they might be married. To his great surprise he discovered that his former sweetheart had become such a sophisticated young woman that she had very little in common with the country bumpkin that he was. Recognizing the tragedy of the situation he returned alone to his Sicilian home.

To me this story suggests an analogy of the relation of Christianity to the educated women of Japan to-day.

No one can deny the tremendous contribution of Christianity toward the emancipation and awakening of women. No doubt the education of women owes much to Christian institutions opened by foreign missionaries in the beginning of the Meiji Era, and it will not be an exaggeration to say that these mission schools were nurseries, as it were, of the awakening of Japanese women. Women, whose sphere of life, hitherto, had been limited inside of the home in which there was no opportunity for her inborn ability to be revealed and was kept unknown even to herself, now became aware of her real self as an individual and of her ability which is equal to that of man if only given opportunity to be developed. It was not only education that raised the position of women but the Christian emphasis on the worth of every personality regardless of sex differences also had much to do with it.

A more significant feature of these early institutions was that, along with the intellectual development of women, they engaged themselves in character building and produced women with the spirit of adventure and of making Christianity vital to their lives. The spirit of service and sacrifice was not new to Japanese women. For many generations, they had been practising it among their family members. When their sphere of service was widened through the vision of larger life in the teaching of Jesus, this principle of Christian teaching was taken up by women quite naturally and with enthusiasm. Moreover, a higher standard of morality given by Christianity developed in women a keen consciousness against injustice and evils of the world which could not but arouse them to stand for social salvation.

Being thus lifted up by Christianity, women came to realize their need and responsibility for the betterment of the world. This awakening was not only among those who had been directly influenced by Christianity, but was spread among all women, most of whom were quite unconscious of the Christian influence in their new ideas. With all the other factors that had brought about the awakening of women the contribution of Christianity can never be ignored. Christianity in those days was certainly leading social progress in a real sense.

Let us now see where women are in the present time and where Christianity is. Women are no longer confining themselves in a special castle of their own outside of the world current, but, like men, to-day, live in the scientific age. When we speak of educated women we cannot speak of them as different from men in so far as their intellectual ability is concerned, although in some lines of knowledge we must admit their inferiority to men; this, nevertheless, is not their fault but rather the fault of society which has not given women the same opportunity that it has given to men. What seems intellectually doubtful to men is doubtful to women just the same. If men cannot easily believe what they cannot prove, neither can women. If men cannot be satisfied with the simple faith of their fathers, neither can it satisfy the minds of women. In their simplicity of mind women accepted Christianity as was taught to them with perfect ease, thinking every phenomenon and every happening in their daily life was a manifestation of the will of God and finding no intellectual difficulty with the primitive way of putting religion and life together. But with their intellectual development and the broadening of their social knowledge, together with the materialistic tendency of the world, they have become as sceptical as the author of Ecclesiastes when he said,......" vanity of vanities, all is vanity. What profit hath man of all his labour wherein he laboureth under the sun? The sun also ariseth and the sun goeth down......The wind goeth toward the south, and turneth about unto the north; it turneth about continually in its course." Having found dissatisfaction and uneasiness with the unbalanced development of the spiritual side alone, they began to seek to satisfy their intellectual hunger. And, finding satisfaction in learning, they turned away from religion, feeling the spiritual and intellectual clash within themselves. Those awakened souls, who had tried to avoid the unsound condition of religion, went to the other extreme where no longer could they hold on to religion as their own. Criticism and analysis being not followed by appreciation, religion was put outside of their daily life only to exist as a cold theology. They are sophisticated, no doubt, and disillusioned, but it is partly due to the helplessness of Christianity, as it was represented to them at the time of their doubts and struggle. Owing to its failure to see the intellectual change in women and to adapt itself to the demands of the time, it failed to meet this crucial situation in the minds and hearts of women. Women have gone ahead, leaving Christianity behind.

Women, again like men, now live not in a world of individualism but in a socialized world. They have abandoned being merely individuals within the family but have become members of the community, of the nation, and of the world. They are now in and of society. Their former limited interests in their own and their families' affairs are now broadened to social welfare and social salvation. Sociological and economical studies have stimulated women to see social conditions more clearly and more correctly. The limitations and evils of the present social order have been revealed to them.

Class consciousness is as acute with women as with men and many intellectual women are actually in the proletariat movement rendering invaluable service for the benefit of the working class. The fact that women are playing a very important role in each proletariat party was shown at the time of the general election of this year. Although women have no voting power, their zeal and earnest wish to stand for policies for the betterment of the exploited class of people is the same, and it was this desire for justice that made them stand on platforms for election speeches and brought them behind the proletariat election offices, these two being the only privileges given to women in connection with the election. This is only one of the instances that shows their increasing interest in the social system and its reconstruction.

All economic problems had been considered as having little to do with women and, although they had been using their heads to economize a sen or two by trying a new vegetable man now and then, they had not stopped to think of the relationships in the whole economic system and their own relation to it. Now they are beginning to recognize their close relationship to the economic world in their everyday life. Many educated women are being engaged in efforts for the promotion of the work of consumers' co-operation ; others are trying to make other women realize their responsibility in the task of bringing about a new economic order in which everybody can have a right share for his labour.

We cannot leave out the Woman Suffrage Movement in Japan as we think of the social and political interests of women. The increase of its membership and advancement of its programme within a very short period of time are really astonishing. That the question of giving citizenship to women was presented last year to the Diet, where it was taken up for consideration and submitted to a special committee, shows something of its active progress in spite of the fact that the question was not considered favourably by the committee. An increasing number of women are joining the movement which is making an earnest demand for their right of voting. This new interest of women in politics speaks of their awakening for the social reconstruction.

These new activities of women shows how they are putting themselves right into the heart of complex social problems and, instead of their former indifference to things outside of their home boundaries, they are playing their parts for the welfare of the whole of human society, in many cases, more earnestly and seriously than men. We must rejoice over this new launching out of women into social, industrial and political affairs. It is prophetic of a reconstruction of unbalanced society for and controlled by men alone. It is, however, a great challenge to us Christians to find that most of the influential women who to-day are connected directly with the social movements and stand for the cause of a " new era " are non-Christian women or " graduated Christians " who have left the Christian church because of their disappointment with its blindness to the world in which we live. We do have strong Christian women among the leadership in various fields, but as a whole Christianity seems to have lost its power among intellectually and socially progressive women. Christianity seems to have stayed behind while women have stepped forward with the current of the world. Women did not turn a glance to Christianity because, when they cracked the shells of individualism and were reborn as socialized beings and developed a new vital interest in social questions, Christianity still kept itself within individual evangelism and showed its indifference toward social affairs.

Having been helped by Christianity to get out of the small sphere of life and awakened to see the social conditions and criticize the social evils, women seem to have outgrown their tutor, as the vocalist did her fiancé in Pirondello's play. Is there no hope, then? Fortunately, we cannot push the analogy too far because we must realize that the real spirit and message of the religion of Jesus has not been tested out. It is only the misinterpretation and misapplication of it under the disguised name of Christianity that makes it seem to have failed. In the form of organization, Christianity broke out from the spirit of its Founder and came to be a lifeless formalism requiring men of uniformity in religious thinking and practices. Jesus had his feet firmly on the ground and his religion was of the whole of life. It seems, however, that, with the Ascension of ths Master, Christianity departed from the earth and is floating somewhere up in the air. It does not touch those who have their feet on earth and identify themselves with the cause of the whole of humanity. It is our task to find a new interpretation of the religion of Jesus to discover what Jesus meant to teach us and how he desired us to live. If awakened Christians would respond duly to this great challenge, the present estrangement between Christianity and educated women as well as men would be done away with, and Christianity with its new implication would reoccupy its place as the salt of humanity as it did once before.

Young women to-day often seem to be having to make a choice between going into religious life, by remaining in the church, and having an interest in the work of social reconstruction based on the new social and economic theory, as though these two are regarded as quite incompatible alternatives. Can one live a truly religious life without being a conscientious member of the society? Can he or she serve the world without having an understanding of its deeds? No individual can live by herself: no individual life can be cut off from the community life. If she is really interested in her own life she must also be interested in the social affairs in which she leads her life. On the other hand, is religion a hindrance to an intensive study of social conditions and of their remedy? If Christianity is as static as it seems, leaving no room for its own growth and the growth of its adherents, its existence is not only useless but harmful. But as long as the religion of Jesus has the Eternal Purposeful Creativity as the source of its guiding principle of the way of life, the above assumption is contrary to the fact. Religion cannot exist outside of one's daily life. If it seems to exist in a small and quite a separate compartment, it is a prey of either intellectualism or sentimentalism. Religion in its true sense is concerned with the whole of life. Once, the new discovery in the world of Natural Science was thought of as an enemy to Christianity, and many devout Christians refused to walk in the new light for fear of losing their religion. But today we have found that this revelation led us to a discovery of a sounder religion. Facing a similar situation with Social Science, are we to refuse this newly opened knowledge concerning social relationship which also will lead us to a new discovery of the will of God? The new sociology together with other scientific research has made us able to see that society is not merely a multiplication of so many individuals who are constituting it, and that the mind of society as a unit is a separate and unique entity which is different from individual consciousness not only in quantity but also in nature. It comes, therefore, that the theory of bringing in the Kingdom of God by the repentance of each individual on the basis of individual morality is not workable. Indeed it is a task of religion to make the complex group relationship ethical, and this cannot be done when the moral standard is too individualistic. The individualistic moral code in which so-called good religious people have been and are still living is no longer adequate for complex modern society. A Christian morality which has been built up without understanding of social conditions must be replaced by a new Christian morality.

If religion is to meet the need of society it has first to discover it. It is well for us to employ the newest methods to analyze social conditions and use all knowledge that humanity has ever reached to see society with more intelligence. In the light of all new discoveries there should be found a new theology which would neither cut off the realm of religion from everyday living nor inhibit it from venturing into a new path of life. And the task is ours. The Christian religion is not and should not be interested in transmission of dogma but should be concerned solely with change in life, both individual and social. Socially minded individuals need to see the necessity of individual religion, while those "within the church" need to be awakened to the social implication of their religion. Making this world a Kingdom of God is so big a task that it requires all of us to join in one accord. This will only be possible when there will be no separation between religion and life—when the whole of the teaching of Jesus will be applied to the whole of life. Jesus did not give us a set of rules which applied only to situations in his time; He gave us principles of living which are so universal that they can be valid guides in our present day life. Neither are these principles so vague and abstract that we may only enjoy them intellectually but they can be applied concretely to the difficult situations of our modern world. Jesus said that he is the truth, the way and the life. If we search for the truth set forth in the teachings of Jesus and apply it to every situation in our life we shall find the way and life.

Through the intellectual development and social awakening of women, traditional Christianity is being left behind; but the religion of Jesus has not yet forsaken the world. It is more interested in the new social order than even those who doubt the validity of Christianity and cast it aside as being indifferent to the vital problems of the present age. The religion of Jesus can still lead the world if only it is discovered and people have courage to apply it honestly to the social problems, not for the good of a small number of people but for the good of all humanity. As Jesus came near Jericho a blind man asked that he might receive his sight. "Immediately he received his sight, and followed him." Let us seek earnestly to rediscover Jesus and his religion so that we may receive our sight: that we may see into society and at the same time know how to reach the radiant light that leads us into a new social order in which we shall all have a more abundant life.

# WOMEN'S WORK IN THE COUNTRY

## A Personal Experience

F. M. FREETH

The Aso district in Kumamoto Prefecture takes its name from Mt. Aso, an active volcano standing in the centre of the largest crater in the world. This crater is sixty miles in circumference and is said to contain a hundred villages with an aggregate population of 80,000.

My experience in this crater, which is only a part of the whole district, began about twenty years ago as the result of work amongst High School girls in Kumamoto. The majority of the girls who came to my Bible Classes were Boarding House Students, who, when they finished School, returned to their homes in the country. Naturally I tried to keep in touch with them; many were from the Aso district and on their visits to town for shopping and other things spent a night or two with me. Our friendships deepened and I received invitations to go and stay in homes in three different villages in the crater. I accepted these invitations and the girls got their friends together for a meeting; a little later on they started children's meetings in their respective villages, though at that time there was considerable opposition from the schools, and these meetings were carried on under great difficulty, often being closed for a time. For several years my visits to the Aso district did not exceed twice a year, but the leaders of the children's meetings occasionally came to spend a few days with me for help, and study.

Amongst these girls was one who was baptized while at the High School. After finishing there she went to the Women's University in Tokyo, attended Church and Bible Classes regularly, and came back to her village, Sakanashi, very anxious to witness and work for our Lord. In 1916 hearing that I was without a helper, this young woman offered to come and help me for a few months. At her request I paid a long visit to her home but she was very anxious that more should be done in the village, and with her brother's assistance we rented a little two roomed cottage for a couple of months. We lived in true Japanese style doing everything together. I had my initiation into many things and learnt to boil rice and do a little Japanese cooking which has stood me in good stead many a time since. By myself I could have done very little in the village, but my friend introduced me to many people and we were kept busy with visiting, meetings, etc. It was a very happy time though living in public was a trial at first; there was absolutely no privacy. All one did was known and talked about; one's clothes and cupboards were inspected; and almost in self-preservation I did not use things that caused innumerable questions, preferring chopsticks to knives, folks and spoons, things that were unknown in those days. But people were very friendly and most kind.

As time went on visits to the country became more frequent and I found it advisable to live as much as possible in Japanese style even in Kumamoto, so that the continuity of my ways should not be broken and also when visitors from the country came to see me they should feel more at home. An unexpected result of my doing this was that I had more invitations to homes in the country, people, who had hesitated to ask me to stay with them because they were afraid they could not make me comfortable, hesitated no longer when they found that even in my own house I did not sleep on a bed and had my meals sitting on the floor and ate rice.

When I returned from a furlough in 1922 I was given permission to spend practically all my time in country work. While wondering how and where to begin, the brother-in-law of my former helper who had married during my furlough, offered me a little cottage in Sakanashi for children's work. I went to see it and he agreed to my living there myself. He and his wife also offered to lend me 'furniture' and help in any way they could. So I settled down there alone, to try it at any rate for a time. My 'furniture' consisted of bedding, a *hibachi* (fire box) and a little writing table. The cooking had to be done on the verandah and it was then that I found my knowledge of Japanese cooking, small as it was, a great help. Most of the villagers did not know enough of outside life (there was no railway in those days and few went out of the crater) to know that foreigners lived differently to themselves, and took it for granted that I lived as they did and I was very glad that I was able to do so. My mistakes in cooking caused considerable amusement and produced offers of help. The neighbours knew exactly how often I had a bath and if for some reason or other I had missed a chance of a bath at my landlord's house, a message would come from some cottage to say that the bath was hot wouldn't I come and have first look in. The bath was a secondary consideration but the acceptance of a bath in a cottage brought me nearer to the people who offered it, and was not to be refused even though it once meant having it in the yard with snow falling on my head! I soon learnt that much as it goes against the grain, putting one's self under an obligation to people was a very good way of becoming friends with them, and they gradually came to look upon me as one of themselves. It wasn't always easy to live up to one's reputation. The first time I was asked to watch the rice boiling while a mother was called off was an anxious moment, as was also the time I was asked to bathe a baby while I was having my own bath! The greatest compliment I ever had paid me was by a small child who, while watching me get ready for a visit to Kumamoto, said 'Teacher when you put on that hat you look like a foreigner.'

The small children had the run of my little cottage and the busy mothers were very grateful for anything done for them. I longed for a Kindergarten and my prayers were answered in quite an unexpected way. I heard that the wife of one of the students in Fukuoka Divinity School was a fully trained Kindergarten teacher with considerable experience, and I was able to arrange that she and her baby boy, 5 months old, should come and live with me until her husband finished his studies and help me start a little Kindergarten. Now came new experiences, this young woman, the baby, myself and the Kindergarten of twenty children all had to be accommodated in my two roomed cottage. We did the cooking, cleaning together and took turns at minding the baby; the nurse girl we engaged to come every day often failed, and I learnt how to sweep a room and even eat a meal with a baby on my back. The Kindergarten brought us into close contacts with the mothers, who were glad to be visited and who came to the special meetings for them though it was difficult for many of them to come to the services we had on Sundays. At the end of a year my teacher had to return to the Hokkaido with her husband and another was not obtainable and I had another disappointment: I was turned out of Sakanashi! For three months before the summer holidays Mt. Aso had been very active sending up showers of ashes; crops, silkworms and cattle suffered. The ashes fell more often on Sakanashi than on any other villages and folk began to suspect that I was the cause, as a report was about that the mountain was very angry because some foreigner had insulted it by kicking an old straw sandal into the crater. Before I returned from my summer holidays I was politely informed that the cottage was needed. No one in the village had the courage to lend me a room, so the only thing to do was to remove to Miyaji a small town a couple of miles off where some Christians were willing to take me in. This family let me live with them for a year in spite of the fact that people were saying that since I had come to Miyaji that town was getting more ashes than it had formerly. However, the mountain got quiet again and opposition that was really caused by fear soon practically disappeared. Owing to the friendliness and kindness of a judge who was living in Sakanashi and who was most grateful because I had taught his wife to make the bread he took everyday for his lunch, I was able to have a room in their house for Sunday School. The children came in spite of the ashes and their parents raised no objection, so the children's work has gone on steadily there and Sakanashi is still a bright spot.

Until I lived in the country I always refused to give cooking lessons but I have had to alter my opinion that they were waste of time and have learnt that, in the country at any rate, we must be ready to help the women to make their homes healthier, brighter and happier in any way we can. The women in the larger houses are kept busy with all sorts of household duties and seldom go outside their own gates. Many of them read Women's Magazines but find it difficult to understand the articles on cooking, modern housekeeping, dressmaking, etc. The husbands go out into the world, bring back foreign cookery books and ask their wives to prepare some dish that they have eaten in a restaurant; the poor wives are in difficulties and the husbands angry. So permission to attend a cooking class is readily given. Help is also welcomed with children's clothes, simple foreign frocks are cooler and healthier for the summer than Japanese ones, as well as being easier to make and wash. If we can show the women that we really sympathize with them and want to help them in their daily lives and at the same time tell them of our Saviour's love and all that it means to us, they will come to us with their difficulties and troubles and hearts prepared to hear of the one and only true Comforter and Helper.

After living for a year with the Christians in Miyaji, I was able to rent a small farm-house where I lived until the end of last year, holding the Sunday Services etc. in my sitting-room. Three years ago a man who thought I needed something better than a farm house gave me a plot of land for a house for myself but with his permission I accepted it for a church. Last spring we moved a large shed built of very good wood to the plot and have now a nice church, kindergarten, and some dwelling rooms in which I and the Kindergarten teachers live. Great interest was taken in the building, Christians and non-Christians helping with material and labour. The church was consecrated by Bishop Lea in November and is proving a great help. We have already had a marriage, confirmation and twelve baptisms in it.

But although there is a church in the centre of the district, there is still a great need for cottage meetings in the villages and hamlets. The farmers are busy and coming to church means changing their clothes, but they will come to a evening meeting in a neighbour's cottage. Start a children's meeting in a hamlet and very soon comes a request for an evening meeting for grown-ups.

Country work needs time and patience, few results are seen during the first years; there are disappointments and perhaps a few hardships but these are all more than compensated for.

Life in a village is community life and it is a privilege to be allowed to share in it. Time spent in joining in the New Year rice cake-making in the next door farm house, or in giving a hand when silkworm-keepers are very busy is not wasted, but we need much prayer that like our Master we may be able to use the little things of daily life to lead to Him the souls with which we come in contact.

# SOME CHRISTIAN WOMEN LEADERS OF TODAY

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HARUE MIYAGI

"The Women's Friend" (*Fujin no tomo*) was started by Mrs. Moto Hani twenty-seven years ago, as a small magazine of thirty pages, the price of which was five sen; to-day it is one of the leading magazines of Japan, with a high reputation and a large circulation.

As the name signifies, it is designed to be a helpful and comforting friend to the thousands of women who happen to live in this transition period in which practically everything, even their own quiet domestic lives, has to be subjected to a process of reconstruction. Therefore their eyes spontaneously turn to leaders whose wisdom and clear sight may help them choose the right things. Mrs. Hani is one of those who has met their need most satisfactorily. There are few who, facing their problems seriously, have failed to receive help through her magazine or books.

But what are the things which make her pen so powerful and her opinion so authoritative? One thing is her rich experience in life.

Recently the products of twenty-seven years writing have been compiled into a series of One-yen books and she herself writes about them thus,—"Mine are quite different from other One-yen books—they are no other than the faithful record of twenty-seven years of my own life which is as common as yours. When I was given children, I wrote of the joy and responsibility of being a mother. When my family suffered from poverty, it afforded me an opportunity to devise an effective account book which I at once introduced to you readers. Again since I lost my daughter, that bitter experience has helped me to understand other people's sorrows. All the other experiences, also, which have come into my own life, have been the precious resources from which I have drawn my books."

Indeed Mrs. Hani is one of those rarely gifted people who know how to get value from, and make the best use of their personal experiences. In her interesting autobiography which is one of the recent series, she pictures different scenes of her life vividly,—her comfortable home in the North, her first sorrow caused by the divorce of her father from the family, her entrance into Meiji Girls' School where she had her first contact with Christianity and where she was baptized, her unfortunate love affair which after a brief six months of married life came to an end, her experience as a servant and then as a newspaper writer, when she came to know Mr. Hani who has ever proved to be a worthy companion of her life.

These experiences of hers have indeed been valuable resources but again, what has made them valuable? I do not hesitate to answer that her rich experiences might not have done much without that living Christian faith which has been the back-ground of every phase of her life. Here lies the secret of all the motherly, wise advice which has been given to her readers and which has at last led them to the source of all true wisdom.

Our age is strangely short of Christian writers, especially among women, but I feel proud that we are at least able to present such a woman as Mrs. Hani as our representative.

To do away with the cramming method of education and allow free development in children was an idea which brooded in Mrs. Hani's mind for ten long years and finally resulted in the birth, several years ago, of the Jiyu Gakuen Girls' School. Special care is taken there at the time of the entrance examinations. Teachers try to have personal intercourse with each applicant and fully to know her capacity, instead of judging hurriedly from the amount of surface-knowledge the girl has been able to gather together.

In the Jiyu Gakuen, the girls take turns each day in preparing dinner for the whole school and are thus given an opportunity to put into practice what they study and also to experience the joy of serving others.

The bearing of the responsibility of the financial accounts of the school and the fact that the school is closely connected with the publication of two Magazines are other features which provide experience which will be valuable to the student in later life.

In this school, services are held, the Bible is taught and the place is fragrant with Christian atmosphere.

Thus as a capable teacher of domestic science and social life as an influential writer and as a school administrator, Mrs. Hani's activities are exerting a wide influence in our country.

While we are very short of Christian writers, we are blessed with many strong Christian teachers among the women of Japan. This is partly due to the clear-sightedness of Christian pioneers in our country, who saw the important place which education would hold in the development of Christianity and put their strength on this point, and partly to the fact that these strong teachers are more or less fitted by nature for their vocation. Miss Yasui of the Woman's Christian College, Miss Mitani of Joshi Gakuin, Miss Hoshino of Tsuda College and Mrs. Oe are some whose names will long be remembered in the history of Christian education in Japan, as well as in the hearts of those whose lives have been influenced by them. Mrs. Oe first graduated from Toyo Eiwa Girls' School, where she was converted, and then entered the Higher Normal School where, after her graduation, she taught household science for a long time. The general opinion regarding Mrs. Oe in the Normal School was that being a Christian was her only fault, and she was not free from persecution. Now she has founded a school of her own called Kasei Jogakuin. There her Christian belief is not regarded as a fault but as a most powerful factor in her usefulness.

As everyone knows of Miss Yasui's remarkable work in the Woman's Christian College, instead of speaking of that, I will tell an interesting episode in her life. She was one of the first graduates of the Higher Normal School. While she was in that school several of her class-mates were converted to Christianity, but believing it a shame to introduce a "Western religion" into Japan which already had Bushido as its fundamental spirit, Miss Yasui said to herself, "as a daughter of a *samurai* all I need to make me a fine teacher is Bushido." Miss Yasui was naturally so upright and outspoken that she could not overlook others' faults and opposed these Christian students strongly. Miss Noguchi, about whom I am to tell you later, was one of the persecuted. "Looking back over those days," Miss Yasui says, "I humbly call myself Saul. I persecuted because I was ignorant and never dreamed that a time would come when I would see the light as Saul came to see it."

After her graduation she went to England to study. This was a rare thing in those days and a venture that required great courage.

The chief object of her going abroad was to become " a fine teacher ; " but in order to attain this she had to study not only English classics but English character.

At first she stayed in the home of a clergyman's widow where she had opportunity to know many Christians and also to attend church services. She ever kept her eyes wide open and tried to let no single incident slip which might help her attain her object. Among her school teachers, she felt special respect for a clergyman who always answered kindly even her most foolish questions concerning religion, and tried to lead her with a fatherly love. Charmed by his exquisite personality, she wondered what was its background. Some time after this she moved to Cambridge University and there too she came to know some fine characters, but what impressed her most there was the free yet beautiful relation existing between the men and women students. Her wonder grew more and more and she thought " this is the thing I came over the ocean to acquire and this what I will take home as the foundation of education there."

But the time when the scales were to fall from her eyes was not yet come. Later when she visited her cousin in Paris she happened to meet Dr. Nitobe, afterwards the first principal of the Woman's Christian College. In his conversation he told her of his silent prayers before he went to the class room to teach. Suddenly the scales were removed from her eyes and light shone and she cried " Ah, this is what I need ! " She was baptized by Rev. D. Ebina soon after her return to Japan.

No one can measure the blessing which came to the educational world of Japan when Miss Yasui grasped this precious secret. While she was working in the Higher Normal School she met more or less persecution but always assured herself that she was getting only what she deserved. Then an urgent cry called her to become the head of the Woman's Christian College and for twelve years she has been working there wtih the same eager and humble spirit as the great apostle of olden days.

Is it not very interesting that Miss Noguchi was in the same class with Miss Yasui in the Higher Normal School, and that although they were close friends, Miss Noguchi was among those persecuted by Miss Yasui for her Christian faith ! The same question as to whether or not the teachings of Christianity is contrary to Japan's national spirit, came to Miss Noguchi's mind also, but she found it easy to convince herself that in a broad sense the two were not opposed but that the national spirit would indeed be enriched and deepened by the new religion, and therefore she was baptized during her school days.

To offer her life for children was a wish which was awakened in an early period of her career and so, naturally, her plans developed in that direction. First she taught in the girls' school attached to the Higher Normal School, but when the Peeresses' School was founded in the 28th year of Meiji, she was chosen as the head teacher of the Kindergarten department. While the young princes and princesses and children of other high class families came in contact with her motherly love, they could not but be touched by some thing which unconsciously sprang from her deep Christian experience. On her way back and forth from the Peeresses' School, she noticed groups of children sometimes listening to an ignorant old woman's foolish tale or sometimes playing in the narrow, filthy streets without any toys to amuse them, and her tender heart was touched. "We have a mission to the poor as well as to the rich," she one day exclaimed; so with one or two friends she started a small kindergarten in a little house in the slums, where she taught every day after the close of her other school. The work gradually grew until in the 33rd year of Meiji (1900) the present Futaba Hoikuen was established. Some of her foreign friends, such as Dr. Denton and Dr. Kaeber, gave concerts, and hundreds of the Peeresses' School graduates responded and gave liberal contributions for the work.

After 30 years of faithful service, Miss Noguchi retired from the Peeresses' School and now, with the help of Miss Tokunaga, she gives all her time to the work at Futaba. They have now a branch work at Shinjiku where there is another slum district and their schedule of work in these places is as follows:—

1. Day Nurseries for infants and children of primary school age.
2. Children's Department—
    - Sunday Schools,
    - Clubs,
    - Libraries open every afternoon.
3. Homes for mothers, where mothers left alone may take their

children and have the use of a room and kitchen. There are about 50 of these homes.

4. Adult Department—
    Personal consultation,
    A low price market,
    A work house,
    A money loaning system,
    Parents' meetings.

Another interesting fact is that 20 years ago in a small six mat room in Futaba Hoikuen, a prayer meeting was started which has grown into a church at Kami-Ochiai, where also Miss Noguchi's influence is strong. Mr. Ko Yuki is the pastor and a congregation of 60 or 80 people gathers regularly every Sunday. Miss Noguchi's voice may not often be heard in public but she has been a friend to rich and poor, to high and low and has led many in her quiet way to the Friend of friends.

It is at the same time natural and yet a great wonder that our social improvement leaders are mostly Christians. Besides the women of whom I have spoken, there is Miss Moriya of the temperance movement, Miss Hayashi and Mrs. Kubushiro who are working so earnestly to abolish licensed prostitution and many others of whom there is no space left to write.

The path in which our country is now walking is no easy one. Difficult problems such as materialism, the conflict between old and young, the evil tendencies of some social ideas lie in every step of it and strong Christian leaders are urgently needed everywhere. The past provided for this generation—what are we preparing to give to the next?

# ALUMNAE AND THEIR ACTIVITIES

A. M. PINSENT

Alma Mater! What a wealth of happy memories the words recall! Are there any days of one's life more full of interest than one's school days! What friendships are formed! What unexpected joys spring to life!

These impressions and feelings are, if anything, accentuated in the hearts of Japanese girl students. They have much less in the line of social life than have Western girls of their age, and they have not the church connections of their Western sisters. The school is their little world, and when this school is a Christian school, it is the avenue which leads them into a new and wonderful Life.

After graduating and going into new homes, as wives—and daughters to their husband's parents—their opportunities for making friendships are usually limited; sometimes their home life is far from happy so that their hearts cling all the more to the memory of those happy school days, left behind forever.

Of all the occasions when they go out, the Alumnae meeting is one of the greatest in the year and furnishes food for thought for weeks and months after. The meeting with their former class-mates and teachers and the opportunity of exchanging confidences often lighten the burden and relieve the monotony and lift the heart in loving gratitude to the All-Father for the ties of love and fellowship He bestows, and which grow stronger with the years.

The splendid courage, with which the Alumnae of various girls' schools undertake big objectives for the sake of their school, is nothing short of amazing. Almost without exception, the Alumnae Associations of different girls' schools are raising funds—by subscription, by holding concerts, by getting up bazaars etc.—for the putting up of needed buildings, the purchasing of land, the furnishing of rooms, or the raising of a gift for some retiring teacher. Some Alumnae carry scholarships in the school, while others provide the whole running expenses for the Kindergarten.

"The Alumnae association of Kobe Jo-gakuin," writes Dr. Charlotte De Forest, "has been organized as a juridical body and is gradually building up an endowment fund, which has already reached several thousand yen."

No less splendid is the courage, born of the God they have learned to know and to trust, which they exert on behalf of every high purpose and every noble objective for the betterment and uplift of their fellow-beings. Today these old students are taking their place in the front ranks of every movement for social and moral progress.

Among the graduates of Christian schools are found many prominent in reform and suffrage, members in full standing on our Mission Councils, representatives on our Boards of Managers and on our Boards of Trustees, able presidents of Missionary Societies, chairmen of Wellfare Committees, Y.W.C.A. secretaries, head teachers of Kindergartens, well-known Evangelistic and Social workers, and a few who have received special recognition from H.I.M. the Emperor for their long and faithful service.

A Mission school graduate was the first woman to have a full teacher's position in a boys' middle school; another was a pioneer in nurses' training; while a third was the first to broad-cast English lessons over the radio. One is giving her life as a nurse in the Akashi leper hospital. Two graduates have opened their own independent schools for teaching English, and another has opened a school in Household Science. One, who is specially anxious to improve the laws of Japan with regard to women, is working strenuously for Woman Suffrage, and has organized the Women's Citizens Association of Japan, which has as its purpose the training of women for Christian Citizenship. She has recently translated a book, "Introductions to the New Constitution of Europe," written by Dean MacBain and Professor Rodgers of Columbia University. Still another graduate is, at the moment, doing solo work in Grand Opera in New York.

The Christian school graduates are, as a rule, leaders in every international movement, and numbers of them have been abroad either for travel or study.

Again there are many individuals working quietly at home. Some of them are wives of pastors and evangelists of various denominations, others are Ladies-in-waiting at the Court. There are wives of Government officials and members of the Diplomatic Service, Governors and Mayors, Consular representatives and lesser officials. There are wives of business men in more or less important positions in all the great cities of Japan, in various cities of Canada and the United States, Europe, Africa, Australia, India, China, Manchuria, Korea and Formosa. There are wives of professional men—doctors, lawyers, professors, and teachers.

This great company of women, numbering well over ten thousand, are doing a work of untold value for Japan.

With all their varied interests, however, these outstanding women, no less than the women in their homes, feel a thrill of joy on receiving a post-card from their Alma Mater, wishing them many happy returns of their birthday. "It warmed me through and through," wrote one, "to think that my former teacher remembered my birthday, which I thought everybody but my mother had forgotten. It strengthened me for many a day after, to know that on that day, she had been specially thinking of, and praying for me. "I felt so glad to be worth so much love." Another wrote—"Teacher, thank you so much for your letter. You will never know what it meant to me! My little girl died that day." Yet another—"Teacher, your letter was my only comfort through that awful time when my husband lay dying. I fastened the picture of Christ, which you so kindly sent me, to the sick-room wall, and I felt all through the weary hours of those long nights that He was not leaving me to watch alone." These last words are all the more remarkable as they come from one who during her school life gave no evidence whatever of any interest in Christianity.

Through even an occasional post-card greeting, or a little note of congratulation on the Baptismal day anniversary, the link between the school and its children is strengthened. Those of us who are in this work of keeping in touch with the members of our school Alumnae, cannot be grateful enough to Miss Griswold of Maebashi, who was probably the first to arrange the present card-catalogue plan for keeping track of all graduates and being in constant communication with them. Through such links and service all that the school stands for becomes more and more the ruling motive in their lives; those who within its walls found friendship and love and the dynamic of useful living gain new strength to fight a winning battle, in the spirit of that Master, in whose name these schools are carried on.

# SOCIAL SETTLEMENTS

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ALICE P. ADAMS

Christ's words, " All ye are brethren " and Paul's words, " The love of Christ constraineth us " contain the two principles underlying settlement work.

Such work was first started by Christians, but others influenced by this expression of Christianity, have started similar work and given it the same name.

Those for whom the settlements are intended may be divided into two classes. First, there are the young people who come to the city from the rural districts to take up work, and who have fallen into poverty through illness, misfortune or unemployment; then there are those in the slums, where through illness, lack of training, low grade mentality, or general dislike for work have become destitute and live in unsanitary conditions, and have no ambition for anything better.

Last year a new law was enacted aiming at wiping out the slums, but this will not come fully into force for several years. But even if the slum in its unsanitary condition is wiped out, Christian Settlements with their constructive, uplifting, character-forming work, will still be needed.

The Zenrinkan in Osaka, the Night School in Matsuyama and the Yurinen in Tokyo work more for the first class; Mr. Kagawa's settlement in Kobe, and the Hakuaikai in Okayama work for the second class, while the Nippori settlement through its broad work in Tokyo reaches both classes.

In the Japanese settlements we find Day Nurseries and in the mission settlements usually Kindergartens, but both could be carried on to great advantage to the mothers and children.

In some slum districts are unregistered (i.e. illegitimate) children, who until the law is corrected cannot attend any Primary School; indeed they do not exist in the eyes of the law. Then there are many who are of too low mentality to continue in school, and others who have become deaf or blind through not being properly cared for when very young. These children play all day in the narrow lanes near their homes and soon learn to fight and gamble and steal. If not cared for they grow up to be a menace to any community. These are some of the little brothers and sisters whom we should love and for whom we should work. Often through the children the parents can be reached and helped toward better things.

The Hakuaikai has a school of Primary grade for these children, and teaches them all it can; it finds out what the child likes and saves him with that, even if it is only giving him a kitty to love. For example, it was found that two little boys in the lowest grade often went to the early market and stole fruit, which they ate to piece out their scanty breakfasts. As it was noticed that others also were pale and had little vim for either study or play, it was decided that these undernourished children should have warm lunches of the right kind of food. A trial of six months proved that this was what they needed, and now most of the children are rosy, healthy looking, and do much better work in school, and all have gained in weight. The lunches give opportunity to teach cleanliness, good manners and thankfulness to our Heavenly Father. Some boys in this Primary School sell newspapers and others carry milk, thus learning at an early age to help in the home.

Some settlements, as the Zenrinkan, do a great work through clubs, into which they unite their young people. These clubs are a great factor in giving interests for spare time and creating higher ideals of living. Further they give a basis for Christian teaching.

In Matsuyama the main strength is put into the Night School which gives a Middle School education to poor but ambitious boys and an inspiration which makes many fine Christian men.

The Nippori settlement has a unique work in the Goodwill Industry. They now have about twelve hundred Goodwill Bags out in the homes of well to do people, who put in them worn clothing and cast off articles. The collectors bring in eight or nine bags a day. The articles thus received are disinfected, repaired or made over and sold in their three Goodwill settlement stores. The objects of the Goodwill industry are wages for people out of work, cheap goods to the people who need them, Christian inflnence, and arousing the sense of responsibility in the people who are well to do for people in the slums. In this Goodwill industry they employ about twenty people, and the sale of articles in the stores furnishes money to pay those working. With the right one in charge this could be started in any settlement, if buildings and equipment could be secured and well to do people interested in filling bags.

The Hakuaikai carries on a similar work though not so well organized. Twice each year it collects from well to do families in Okayama, old clothing, which, when necessary, is washed, and just before winter and again before summer "Old Clothes Bazaars" are held. Everything is sold at a very low price and hundreds of the very poor can buy what they need, and needless to say the work is very much appreciated.

Many settlements have free clinics where sick people can come and see a doctor and receive medicine. This work should be followed up by nurses who would go into the homes, see how the patient is cared for and fed, and as far as possible teach what should be done. Perhaps in the slums the nurse could not do as effective work in these visits because the room in which the sick and well live together is often so filthy and the people too poor to buy the right kind of food. Sometimes she must carry milk, eggs, and other food.

The Hakuaikai through is Dispensary gave 33,964 treatments to 2281 patients last year. It has a staff of four doctors, a surgeon, a nose and throat specialist, an oculist, and a physician, who practically give their service. Many thus who could never afford to get a doctor are saved, to support and care for their families.

In 1926 the infant death rate in Japan was 137 in 1000 births, but in 1928 it reached 152. Miyazaki Ken has the lowest rate of 104, but Osaka is 177 or over one in six which brings the average up. Japan is therefore still far behind Western nations in its care for children. Mothers need to be taught how to care for and feed their babies. There should be health centres which would take up child welfare work, and which should include prenatal clinics. The line of work should be preventive rather than simply curative as it is largely today. Doctors in some places are working on this problem, and health centres will soon be opened for people of the better class. In the districts where settlements are started the infant death rate is generally the largest, and so this activity is all the more needed to help the mothers and save the babies. St. Luke's

Hospital in Tokyo is doing a fine welfare work for the children of the poorer classes though they have no settlement.

The number of unemployed is increasing and settlements will have to think how to meet this new problem. More Goodwill industries would give employment to quite a large number and the making of rag rugs might be started by using old clothing fit for nothing else. This would not bring in large sums, but and give employment to the untrained, and provide enough for them to live on.

Settlements have not yet reached the class called, *Furyo Shonen*, disreputable boys, who are evil factors in all slum districts. If the right person could take some of these boys out into the country and start a farm colony to raise and sell vegetables, or to have cows and sell milk, there is no reason why it should not become self-supporting once it gets started, and so save these boys for something better. Evenings could be used for study while games, good movies and radio would give the life to such an institution that these boys need, while the Christian spirit would permeate it all. It may be visionary but I think it could be worked out, and I hope in the years to come it will be.

Settlements are a great factor in Christian work and may be made more so. They should always have as their aim the making of Christian men and women independent and able to care for themselves. The daily life of the settlement should preach Christ. It should take Him to the people, show them how He would have them live and help them to do it, so that many who live in the settlement districts will say, as one man did to me recently, "Even if we have not all beçome Christians, we are better and nearer to God because of the settlement and its workers. You don't know all you give to us."

The report of social work in Japan sent out by the Bureau of Social Affairs says on settlements, "This work demands that education and culture be the most important elements. The actual work undertaken by most of these institutions is that of elementary and supplementary education, lectures, reading and study meetings, clubs, day nurseries, advice offices, relief institutes, health consultations and the investigation of social conditions by visiting in the homes." The Japanese are studying social work; cannot we missionaries help just now by bringing our settlements nearer to the standard of those in England and America. There is much work to do; let us go in where we can and do it.

# THE SOUTH INDIA PROPOSALS AND JAPAN

**A symposium of the views of four of the younger leaders in the equivalent churches in Japan.**

## 1. An Anglican Viewpoint

P. K. GOTO

To those who are taking a part in the Movement towards Unity in Japan, the South India Proposals are very suggestive. I should like to say a few words about the main points.

At the start of their negotiations the leaders in South India passed one very important resolution; " that they would express locally the principle of the great Catholic Unity of the Body of Christ." Japanese Unity should also not be one-sided but the local expression of a world-wide catholic principle. It should be catholic enough to be able to include in future the Roman and Greek Churches as well as all the Protestant ones.

In view of this big vision the Episcopacy comes out as one of these great catholic principles. Without saying anything about its theory, it is significant to note that the Episcopal family embraces about 80% of Christendom, the Presbyterian about 13% and the Congregational about 6%.* Without Episcopacy in some form no unity can be catholic. The promoters of Indian Scheme therefore in the first memorandum they issued expressed their desire for a union of churches on the basis of the historic episcopate in a constitutional form. If the acceptance of episcopacy seems to non-episcopalians to be a concession, I hope that when they come to study it more closely they will see it to be instead an act of statesmanship.

At the same time any *theory* of the episcopacy is to be avoided, as the scheme states. The Pope, from the standpoint of an episcoplian, claims submission to the Papal See. But any unity that is attained should not be based on the submission of one church to any other. Nor should one or more churches be absorbed by another. Until we recognise the fact that the existing churches are portions of the Church of Christ, which are unnaturally severed from one another, unity cannot be legitimately discussed. What we need is a unity of the portions which ought originally to have been one whole body.

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* Encyclopedia Britannica, XIX, 826; Schaff-Hertzog Encyclopedia III. 2026.

Viewed from this standpoint the South India Scheme is a most inspiring and at the same time a most practical one. It launched out on the above basis and is built round four corner stones, namely, the fusion of the different portions, the combination of principles, the abandonment of uniformity, and the gradual unification both in the practice and the knowledge of truth. The scheme has succeeded in its great synthetic task of uniting the principles of Congregationalism, Episcopacy and Presbyterianism. Nothing is eliminated, but all are fused together.

In this process there are some delicate points which need careful study. They concern the three subjects of Order, Faith and Worship.

When the constitional episcopacy is accepted as the basis of unity, what will become of the Protestant ministers who have not received episcopal ordination? Some of the Protestant clergy refuse to be ordained conditionally by bishops, because they felt that to receive such ordination would be to cast a doubt on the validity of their own ordination, which they believe they have rightly received and exercised for years. On the other hand some episcopal people do not like to receive the sacrament of Holy Communion at the hands of such ministers because they do not consider that such ministers have received due authorization to celebrate it. As both these parties come from an entirely different atmosphere, there is no other way out than by a " gentleman's agreement " in the beginning, and this is what has been done.

Again, the mission field still needs the help of the mother churches which have not got the episcopate, so an exception is made by which the united church can receive missionaries, who are not episcopally ordained, on their signing the Basis of Union and the Constitution. The scheme therefore proposes certain exceptions for the next thirty years, after which missionaries might not be required in that part of India, or unity in the West might have automatically solved all these problems.

In the next place, with regard to Faith. The Scheme accepts the Trinitarian Faith, the Holy Scripture for salvation, the Apostles' and the Nicene creeds as a standard of faith, and the two sacraments.

This is the position of the Protestant-Catholic, not that of the counter-Reformation-Catholic. The Roman Church in the counter-Reformation narrowed herself by eliminating Biblical doctrine and in doing so lost her real catholicity. The true Catholic Church of the future will be the Protestant-Catholic Church such as the South India scheme anticipates.

With regard to Worship, the fullest freedom is allowed. Any form of service at present in use in the uniting churches is neither forbidden nor made compulsory. Every pastor and congregation of the Church shall have the fullest freedom in determining the form of worship he may use, provided he keeps in accord with the Constitution and any special regulations issued by Synod. By this means, which allows freedom, natural selection and a growth of the spirit of unity, the Scheme anticipates a gradual development of forms of worship which will embody everything that is good both in the existing forms and also in such forms as Indian Christianity under the guidance of the Holy Spirit may discover in future. It is not a literal translation of Western Christianity, but the original and natural Indian development of the true catholic principles in the ideal.

In other words, the scheme does not attempt to create a perfect unity all at once. It starts from the existing points of agreement and looks forward to a gradual coming together. "Truth is not given by God in completeness to any man. It is given by Him in different parts to different men. It is therefore His will that we should come together, report the partial visions that we have been granted and help one another to compare and combine them till they make up that whole of truth which is needful for our generation." This humble attitude towards unity is an inspiring lesson to the movement in Japan.

But to achieve unity one more and essential thing is necessary—the fire of Divine Love. Seven colours put together do not make white heat; but the fusion of seven colours in the burning sun makes white heat rays. Well thought and carefully arranged schemes do not make a flaming Catholic Church; but when the uniting churches yield to the fire of Divine Love, they will find the different colours merged in the one white ray of the Holy Catholic Church, of which we speak in our creed. Then and then alone will the Church win the world to Christ. May the Kingdom of God Movement in Japan do something towards this heaven-given vision!

## 2. A Congregationalist Viewpoint

MICHIO KOZAKI

The Proposed Scheme of Union of the Church of India, Burma and Ceylon, The South India United Church and The South India Provincial Synod of the Wesleyan Methodist Church is another valuable addition and suggestion to the people who are earnestly praying for the complete union of all churches. It comprises more than 600,000 communicants and other baptized persons and contains the Anglican, the Congregational, the Methodist and the Presbyterian churches.

What are the guiding principles in union? "Comprehension and not limitation has been the aim. All that has been found helpful in the uniting Churches has been included, and each Church will find its special contribution enriched by what the others contribute. Again, the united Church must be a true part of the Church universal, and will seek to be in fellowship with all the Churches in which Jesus is worshipped as Lord. The scheme has been prepared in an atmosphere of prayer and of earnest seeking of the knowledge of the Divine will." The above three principles, comprehension, consciousness of a part of the Church universal, and an atmosphere of prayer are essential for the union of any church in any land.

I think these points are so important that any person who is hoping to see the day of real union of churches in Japan dare not neglect them. Comprehension means to welcome some of things which are not familiar in one's own church but which are important and familiar in some other church. In this sense, the word "Bishop" is not only unfamiliar but somewhat prejudiced among us, Congregationalists. But the more and more I am convinced that if church is to include a large body of people who have different points of view it must have a recognized leader whose opinion is respected. It is a good Christian custom among the Episcopalians that once any bishop is elected he is respected and supported by the church as a whole. For this reason I have no objection of using the name Bishop in this Indian Scheme, especially he has no appointing power of ministers and he is made bishop by means of a representative system. Again the word "Synod" is unfamiliar among us, Congregationalists. But after all, if we study it is not so different from our General Assembly (*Sokai*) in the Kumiai Church and the Executive Committee appointed by Synod is more inclusive than our present Directors (*Riji*).

The freedom of the worship is assured in the United Church in following sentences: "It is therefore not their intention that because of the union any form of service at present in use in any of the uniting Churches shall either be forbidden or made compulsory in the united Church." And again it says: "Every form of service which was used in any of the uniting Churches before the union may continue to be used after the union." Therefore, here again we have no fear of any new form of worship being forced upon us, but it intends to wait to develop uniform service in the future.

About Faith and Order, the most difficult matter for union, the Indian Scheme affords an excellent example. I think it is sufficiently simple and inclusive and if all the other churches for the sake of union desire to adopt it for our Faith and Order in Japan, I have no objection. But from my past experience I should much prefer to have short sentences so as to include all churches. (The Creed proposed by the Japan committee in its interim report is in four short sentences: "We believe in God, the Father, Almighty, the Creater of heaven and earth. We believe in His Only Son, Our Master, Jesus Christ. We believe in the Holy Ghost. We believe in the Church Universal, Forgiveness of sin and Eternal Life.")

I do not see any objection from any church on the first paragraph of this Indian Scheme on Faith and Order. On the second point on the Holy Scripture I have no objection, as it describes the Bible "as containing all things necessary to salvation and as the ultimate standard of faith." But it clearly implies the Old Testament with the New which would make it objectionable to some of the people.

From this very reason and because of our different interpretation of the Bible, we were obliged to omit entirely this matter from the above mentioned creed for which I was sorry. The third paragraph concerning the Apostles' Creed and the Nicene Creed is more difficult than the second to get agreement from all the churches, although I have no objection in the sense as the Indian Scheme puts it "as witnessing to and safeguarding that faith, which is continuously confirmed in the spiritual experience of the Church of Christ, and as containing a sufficient statement thereof for a basis of union." To the two paragraphs following I do not see any objection, but prefer to have it made much simpler.

In general the proposed Scheme has many suggestions for us, but the condition and church situation in India are so different from us that we must work out our own scheme.

Let me conclude this very simple statement of my impression and applicability of the Indian Scheme to Japan adding my earnest wish for the union of churches in Japan. I think it is time for us to consider more earnestly and definitely about this great matter of church union. Both the inside and the outside circumstances of the Japanese Church demand united action on the part of the different churches not only in spirit but in organization and in the actual working out of that spirit. What we need now is prayer for better service for our Lord. With this prayer each church will be ready te made some sacrifices in order to enter into the fulness of the Church universal. Now fortunately a basis for union has been prepared in Japan, and the newly appointed committee is working for more complete understanding among the denominations. I hope that interest and inspiration of union will be arosed among lay members of all churches and hasten the happy day when we shall see the realization of the United Church of Japan.

## 3. A Methodist Viewpoint

SEISHU KAWASHIRI

The Christian Church will not be complete until she takes under her wide stretched wings of love all nations and races and men, women and children of all classes of society and irrespective of grades of civilisation. A nation with a king or president may be complete with people of one race. So may a business organisation which is a certain group of people organised for some definite purpose. But the Christian Church is the only institution which declares that God is the Father of all and that all men throughout the wide world are brothers. Therefore she cannot be truly Christian until all her children realize the ideal of, " One body as there is one spirit," and all join in the household of, " One Lord, one faith, one baptism, one God and Father of all." The principle is very clear, many say, but the difficulty is to find a practical adjustment.

However we are thankful to be living in an age in which the problem of Christian unity is being seriously considered throughout Christendom. The World Conference on Faith and Order held at Lausanne in the summer of 1927, and the Jersusalem meeting of the International Missionary Council in the spring of 1928 are signs that the Christian Churches are thinking seriously on the fundamentals of faith and acting earnestly to apply that faith to the work of the evangelization of the world. And now we have received the happy proposal for church union prepared by the joint committee of the Church of India, Burma and Ceylon, The South India United Church and The South India Provincial Synod of the Wesleyan Methodist Church, in 1929. These signs of the times which have appeared in three successive years ought to be forerunners of a yet greater realisation, in this nineteenth centennial year of Pentecost, of long dreamed dreams of the union of Christian forces.

Even in the recent past church leaders could not take their eyes off the particular communion to which they belonged, and denominationalism so obscured their eyes that the fundamental faith of

Christianity, even the face of Christ, become dim and was lost from their spiritual ken. Under such circumstances, "the great thing," as Archbishop Temple, then Bishop of Manchester, said of the Lausanne Conference, "is that it happened." "The mere fact of the conference taking place borders on the miraculous," was the comment of an American church leader. "It was perhaps the biggest step towards unity since the splitting of Christendom in the Middle Ages." However the Lausanne Conference was not intended to formulate a scheme of reunion. It was evident that many leaders hesitated to talk about the actual realization of union and therefore confined themselves to the abstract discussion of fundamental principles. The Jerusalem Conference, also, was not meant to be an attempt at the union of churches in matters of faith or order or organisation, but was rather intended to promote co-operation in the work of missions, to study the situation in different lands and to establish the common message of all Christian churches. In view of this, the proposed scheme of union of the churches of South India is a daring adventure worthy of admiration and serious consideration.

"A Tamed Cynic," wrote a few years ago of the Episcopal church as, "the one bridge over the chasm which separates Catholicism and Protestantism." "But the chasm," he continues, "is now revealed as too wide for any bridge." This is a sad fact indeed. To some of us it seems even sadder that the chasm between the Episcopal and other Protestant churches has, for so long a time, seemed too wide for any bridge. The happy and significant thing in this "Proposed Scheme of Union," is the fact that the leading part is being taken by the Episcopalians. The success or failure of this scheme will be decided, I imagine, by the decision of the coming Lambeth Conference to be held in July of this year. The words of H. R. L. Sheppard in his book "The Impatience of a Parson," come back now with added force and vividness. In the book he states his own constructive proposals and resolutions which I need not introduce to readers of the *Quarterly*; but it is particularly significant to note that he said, "The next Archbishop of Canterbury must be a reformer in the fullest sense of tne word." I do not know whether Dr. Cosmo Lang is such a reformer or not, but it is the earnest prayer of every Christian that a decisive and bold step toward union may be taken at the Lambeth Conference so as to usher in a new day for Protestant Christendom at least. This must be made possible at this time, when such a leader and scholar of the Church of England as Canon Streeter has made plain in his recent book, *The Primitive Church*, that no single church in Christendom can claim exclusively primitive and apostolic practices for its own system of government. Dr. Streeter emphasizes the fact that there was a variety of systems in the early church—Episcopalian, Presbyterian, Congregational—all subsisting side by side. Under such circumstances the question of Orders should not be a stumbling block in the way of union if the fundamental faith be agreed upon, the common message established and a spirit of love and toleration pervade the entire church. Thus might union be realised everywhere in God's good time which should not be far distant.

There are, undoubtedly, many conflicts of opinion regarding the details of the "Proposed Scheme of Union." I can see many difficulties in the way of union in Japan if such a proposal as that of South India should be presented. Looking at the proposal from a Methodist standpoint I see no difficulty in matters of faith and can even accept the Episcopate but I find much practical difficulty in accepting the present Bishops as Bishops of the United Church. For instance the Japan Methodist Church has one Bishop for the entire church, whereas the Episcopalians, whose church is no larger in number or size, have ten. A practical desirability under such circumstances would be not to accept the present Bishops but to appoint the necessary Bishop or Bishops for the newly formed United Church. However I do not think such, and many similar, problems would be difficult to solve, if only all sincerely desired union and were convinced of the need of united forces to undertake the gigantic tasks which confront Christendom at present.

It is rather unfortunate that Missionary leaders in Japan have succeeded in establishing a strong denominational spirit among Japanese Christians and have built strongly denominational independent churches. They are now faced with the task of doing away with this denominational spirit but surely it will take as much time to do away with it as it took to establish it. We are conscious that no hasty, artificial union is desirable or would be lasting. We are told that many years of preparation preceded the forming of the

United Church of Canada in 1925. But the progress and gains of these few years since the union are ample reward for any sacrifices made by the uniting churches. I have an inspiring photograph taken in the Toronto Arena on June 10th, 1925. It is the scene of the administration of Holy Communion to the uniting churches. Two mottoes hanging high on the walls are, "He shall have dominion from sea to sea," and, "That all may be one that the world might believe." After all this ought to be the motive and aim of union of Christendom—the reign of God and the salvation of the world—and that will be realised only through the United Church of Christ throughout the world.

## 4. A Presbyterian Viewpoint*

T. MIYOSHI

The Cause of Unity has now become a world-movement of first importance. It is one that cannot be set on one side. For this reason it follows that the proposals from South India have a special interest. To begin with I for one feel that it is far better for the Church of Christ to be united as one than to be divided as at present into some fifty of sixty different sects. Some people say there are as many as two hundred!

For this reason the various denominations in South India have taken a courageous step forward in this direction and one for which we can be profoundly thankful. Its articles of faith are concise yet they contain all the important points. Its recognition of the variety of forms of worship in the different uniting churches is wholly good. I pray indeed that these various churches in South India may attain to that perfect spiritual unity for which they have been long waiting.

But are these proposals suitable for Japan? Much to my regret I feel compelled to say that they are not. For example the use of the Nicene Creed may be of use in one or two denominations which come together, but it will not command the assent of all as an essential for unity. If an historic creed is deemed necessary, then I think that the Apostles' Creed alone is sufficient. I believe that it would be better to omit things of secondary importance and condense that statement of first importance in Section III, and make a new creed.

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* For convenience the term 'Presbyterian' is employed though the Japan Church of Christ to which the writer belongs has a somewhat wider significance.

Again, in the proposals about administration the term 'the historic episcopate' comes in. There are some four and a half pages of details as to the work and authority and election of the bishops of the church, but inasmuch as the appended presbyters and deacons (whom I might almost say belong to the bishops) are regarded not as laymen but as regularly ordained clergy, one cannot escape the impression that the proposed Indian Church is nothing more than the Episcopal one. Unity is but a name; it is really an absorption.

Now our present divisions are not devoid of significance; they are due to different points and principles, which we emphasise. It is necessary for us to recognise this fact in a spirit of mutual understanding. Any unity that is to be achieved must be by a mutual recognition of the good points of each. Any unity movement which neglects this is doomed to failure. For this reason any unity which is no more than submission to the Episcopal Church is unsuited to our country and not to be desired. As it is, there are several doubtful points about the meaning of a bishop. Further in the English Episcopal Church there is a decided movement in a Romeward direction, and if we bear this in mind I cannot but feel that the more these proposals are pressed, the less likely is the prospect of unity.

# DEPARTMENTAL NOTES

## THE NATIONAL CHRISTIAN COUNCIL

WILLIAM AXLING

The major matters on the present programme of the Council are related to issues of far-reaching import.

*In the Evangelistic Field:*

The Council is doing all in its power to further the work of the Kingdom of God Campaign. Its two secretaries are both the Executive Secretaries of the Central Committee of that Movement and the entire staff are rendering every service possible.

Although it is only two months and a half since the campaign was launched the following significant progress has been made:

1. Sixty District Committees have been set up throughout the Empire and are aggressively planning for campaigns in their local areas.
2. Initial meetings for mobilizing the Christians and to challenge the people at large have been held in twenty cities and centres.
3. The Campaign Message to the nation has been broadcast through the daily press.
4. A Campaign Weekly has been launched and 20,000 copies are being published every week.
5. Posters for local campaigns have been printed and literature for follow-up work with inquirers and for the training of Christians is being prepared.
6. At the request of the Central Committee both Bible Societies have issued a Special Campaign Edition of the New Testament which is selling at ten sen a copy.
7. In order to interrelate all evangelistic effort, the Council's Commission on Evangelism is making a study of all the denominational plans for special evangelistic campaigns and is endeavoring to link them up and interrelate them with the plans and policies of the Kingdom of God Campaign.

### *In the Educational Field:*

The Commission on Education is concentrating its work along the following lines:—

1. It has again petitioned the Department of Education requesting that private schools be given full freedom to provide religious education for the students under their care.

2. It has also petitioned the Treasury Department and the Educational Department of the Government asking that taxes be remitted on private schools which have met the Government regulations and have been granted official recognition.

3. In co-operation with the Executive Committee of the National Christian Educational Association, the Commission is taking steps to make a preliminary survey preparatory to the coming of an International Educational Commission to study the Christian Higher Educational Institutions in Japan, and suggest plans for their closer correlation and increased efficiency.

### *In the Field of Social Welfare:*

The Council's Commission on Social Welfare is devoting all its efforts in making a preliminary survey of the rural field in preparation for the proposed visit of Dr. Butterfield this coming Autumn. Dr. Butterfield was one of the specialists in attendance at the Jerusalem Conference and is an outstanding authority on the rural problem and rural surveys.

The preliminary survey will cover the following matters:

(a) Characteristics of the Rural Peoples.
(b) Population of the Rural Area.
(c) Rural Economic Conditions.
(d) Rural Health Conditions.
(e) Rural Educational Conditions.
(f) Rural Religious Conditions.
(g) Rural Political and Thought Life.
(h) Rural Social Problems.
(i) Rural Morals and Recreation.

A survey will also be made of the present Christian activity in the rural area and of some model villages.

### *The Question of the Shinto Shrines:*

The fact that the Government has appointed a special commission to make a study of this question with a view to defining more clearly the Government's attitude and policy regarding so-called cult-Shinto, and because the prefectural authorities of Shiga Prefecture recently constructed Shinto god-shelves and distributed them among all the public schools and village offices of the Province, with the request that they be installed and used, the Council's Special Committee on Shinto Shrines is making a study of this whole question with a view to determining the attitude which Christians should take and possibly issue a public statement.

The Chairman of this Special Committee, Mr. D. Tagawa, M.P. and the General Secretary, Rev. A. Ebizawa, have been asked to interview the the Minister of Home Affairs under whose jurisdiction the so-called cult-shrines are, and lay before him the Christian attitude regarding this perplexing problem.

It is significant that the Shinshu sect of Buddhism has launched an opposition campaign against this action of the Shiga Prefectural authorities. It is also carrying on a campaign of agitation and education regarding this whole question of Government sponsored and supported Shinto Shrines, with a view to getting a reversal of the present government attitude.

### *Christian Literature:*

Recently the Executive Committee of the Council called together representative of the various Christian organizations in the Tokyo area engaged in the production and circulation of Christian literature. Twenty representatives from fourteen different organizations met and discussed ways and means of great correlation in this field of Christian activity.

### *The London Naval Conference:*

In response to a cable request from the Federal Council of the Churches of Christ in America and the Christian forces of Great Britain, the Council sent out a call to all the Churches of Japan to join the Christians of the United States and Great Britain in setting aside January 19th as a day of special prayer for the London Conference on Disarmament. Another meeting was also held for this purpose on March 1st, simultaneously with the special meeting for intercession held on that day in Westminster Abbey, London.

### *Christians in Parliament:*

The Japanese Lower House has a membership of 466. In the recent General Election the following Christians were elected and will be members of the new Diet when it convenes in April:

Messrs. H. Nagao, D. Tagawa, T. Matsuyama, J. Hoshijima, M. Ota Y. Maeda, K. Koya, S. Nishio, T. Katayama, R. Nagai, I. Oyama, T. Sakurauchi, K. Koike, Y. Furuya, K. Sugiyama, G. Yamamasu, T. Miura, I. Hatoyama, B. Miyake, H. Asakawa, K. Bando, K. Nishimura, Y. Ozaki, S. Noda, I. Yamazaki and J. Kosaka.

Some of these are not now actively affiliated with the Church but their personalities have been thrown in the Christian mould and their point of view is permeated with Christian ideas and ideals. On the other hand, in this list are some of the outstanding leaders of the Christian Church.

Messrs. Nagao and Tagawa have been most active in the work of the Christian Council ever since its organization. Mr. Tagawa has, for a number of years, been Chairman of the Council's Educational Commission and has rendered a great contribution in this field. Mr. Nagao is keenly interested in church union and is Chairman of the Council's standing committee on Promoting Church Union.

They were both elected as delegates to the Jerusalem Conference and accepted the election but unforeseen circumstances prevented their going. They are both much in demand as speakers in special Christian meetings and movements.

## FEDERATION OF CHRISTIAN MISSIONS

J. SPENCER KENNARD, JR.

The Executive Committee of the Federation of Christian Missions has endeavoured to economize their restricted funds by limiting those meetings requiring full attendance to Karuizawa and to the regular January meeting held annally to receive the report of the Treasurer and to plan for the summer Conference Programme.

The above meeting was held on January 7th at the office of the Omi Sales Co. in Tokyo and there was a full attendance of members. The report of the Treasurer was received, Miss Marsh and Mr. Hackett were appointed auditors, and Dr. Craig was asked to fill out the office of Treasurer from April to the Annual Meeting in Mr. Brady's absence.

Most of the session was taken with the discussion of the summer Conference Programme, upon which a committee had already been at work for several months. It was felt that in view of the launching of the Kingdom of God Movement that the most profitable programme would be one that centered in the rediscovery of the implications of the Kingdom of God in Japan to-day. Four fields suggested themselves as the primary places for that rediscovery: the Moral, Intellectual, Economic, and Devotional. Each paper will be followed by a generous period for discussion. All but one of the speakers of the Conference have now tendered their acceptance, and a full statement will be published in the next issue of the Quarterly.

The Conference dates are Wednesday, July 30 to Sunday, August 3 inclusive.

The matter of the attendance of the delegates at the various meetings of the conference was discussed, and it was voted to ask the participating missions to impress upon their delegates the urgency of their presence at all the sessions of the Conference. It was understood that in the reimbursement of the travel of delegates, such was allowable only in the case of persons attending the entire period of the Conference. It was voted to include in the travel allowance: "1st class on sea, 2nd class on land, and express and sleeper when necessary, but not meals en route, tips, baggage transfer, kurumas, taxis and the like." It is probable that delegates will be quartered as last year in one of the hotels at Karuizawa except where preference is expressed for the home of a personal friend.

The reported invitation of Japanese geisha to perform in Washington this spring received considerable discussion and it was felt that some instant and decisive action ought to be taken to prevent such a class of persons representing Japan at this festival. Accordingly it was voted to dispatch the following cable to the Secretary of State at Washington and to communicate the same to the Associated press. "Noting press report that Washington Chamber of Commerce considers geisha for cherry festival, we urgently protest, since majority are prostitutes. Japan Federation Christian Missions."

As was anticipated this action provoked considerable controversy. The outcome was that the geisha guild in question declined the invitation. A further and positive outcome was the encouragement it gave to one of Japan's leading newspapers, the *Jiji Shimpo*, to send a party of five prominent young women, who were properly fitted to represent the nation, to tour America on a mission of good will and to be present at the same Washington cherry festival.

## THE CHRISTIAN LITERATURE SOCIETY OF JAPAN

A. C. BOSANQUET

In February two new books, in arresting binding, were published, both of which appeared at the psychological moment for the Japanese public, as the good sales testify. Both are biographies, and they bear upon two of the pressing problems of the day, problems to which Japan is now becoming alive as never before—the spiritual and material needs of the rural districts and the terrible prevalence of leprosy. The desire to help is being aroused strongly in the minds of the thoughtful young people of our own time, and here are two splendid studies of utter self-sacrifice in the very spirit of Christ Himself, showing how faith in God and service of man may go hand in hand with the most beautiful results.

*The Life of Jean Frederic Oberlin, Pioneer of Rural Evangelism,* is by Dr. A. F. Beard, translated by Yotaro Kurihara, pp. 171, price one yen. It tells how the famous eighteenth century country pastor, in a poor mountain district on the borders of France and Germany, turned his brains and his hands to every kind of improvement, and transformed conditions by his wise and loving labours for body and soul.

*Damien, Apostle to the Lepers,* is by Rev. T. Komuro, pp. 188, price one yen. We need not remind our readers of that heroic young life devoted to the care of the neglected lepers of Molokai, Hawaii, and laid down there in 1889. The book is illustrated with many photographs and gives a vivid account of "the Saint of Molokai."

*Shinko to Kyori* (Faith and Doctrine) by Prof. T. Yamada of the Aoyama Gakuin. Pages 442, cloth bound, price ¥2.00.

This volume contains thirty-nine discourses on subjects of faith and doctrine. The various aspects of Christian teaching are ably expounded by one whose thoughts are clear whose heart is warm towards Christ and His message and person. The volume is a solid contribution to Christian literature.

*Kami no Kuni Shimbun* (*The Kingdom of God Weekly*), official organ of the Kingdom of God Movement edited under the personal co-oporation of Dr. Toyohiko Kagawa, published by the Christian Literature Society; 8 pages half newspaper size, fully illustrated, single copies 2 sen; yearly post-paid, one copy ¥1., 20 copies ¥13.50, 100 copies ¥58.00.

In this new form the *Myojo* has become the main press medium for the carrying forward of the Kingdom of God Movement. Though the price is the same as *Myojo* each copy contains nearly three times the material, and that from the pens of all the best known Christian writers. Issued weekly it is adapted to fan the flame of interest once it has been kindled and to lead along steadily to full Christian experience. There has been an immense response, the smaller orders from Christian workers averaging 20 copies weekly, and the larger orders from 100 to 200. A number engaged in school work or evangelistic campaigns have placed orders for 300 to 500 copies weekly, and two orders are for 1,000 each. Already the orders for the year 1930 exceed the equivalent of 30,000,000 pages of an average sized book. It is hoped that through this means much will be achieved toward the "one million souls" which has been one of the objects of the three year Kingdom of God Movement.

# NATIONAL SUNDAY-SCHOOL ASSOCIATION

L. F. KRAMER

The annual meeting of the Board of Directors of the National Sunday-school Association was held in the new Tokyo Y.M.C.A. building on the afternoon of February 4, 1930. It followed an enthusiastic meeting of the Advisory Council which was held at the same place that morning. Eighteen members were present, coming from the Kansai as well as the Yokohama-Tokyo district. The reports showed that the Association had made much progress during the past year under the leadership of Rev. K. Kitoku, the General Secretary, and plans for the work of the new year were discussed.

This year it is 150 years since Robert Raikes began those Sunday classes which have grown into the present day Sunday-schools, so it was decided to make this "Robert Raikes Year" for all Sunday-schools in Japan. Every effort will be made to double the present enrollment by means of a special campaign which is to be conducted during the fall months. Emphasis is to be laid on the development of the Cradle Roll and Home Department as well as the Adult Department of each Sunday-school.

In order to encourage the teachers and stimulate their interest in this campaign conventions are to be held in the principal cities and towns of the various districts throughout the country. A twenty page pamphlet about the life and work of Robert Raikes is to be prepared which will also give the history of the development of the Sunday-school and explain the purpose of religious education. 10,000 copies of this pamphlet are to be printed in order that the homes of all the S.S. scholars in Japan may be reached.

As another means of celebrating this 150th anniversary plans were made to hold a large interdenominational summer training school for Sunday-school teachers in Gotemba at the end of July and the beginning of August. Already many denominations have signified their desire to co-operate in making this summer school a success in inspiring the young teachers with the importance of their task and fitting them the better for it. Summer training courses will also be conducted in Fukuoka for teachers in the Kyushu district and in Sapporo for those in Hokkaido.

One of the most important things done at this Board of Directors' meeting was the action regarding the Association Building, the need for which has been felt for so long. It was decided to give up the plans for the large building which have been under consideration for some time and put up instead a smaller structure of four stories and basement. Estimates are to be secured on this smaller building in order that it may be erected as soon as possible.

The Association is already looking forward to the Eleventh World's Sunday-school Convention to be held in Rio de Janeiro July, 1932. It is hoped that at least twenty-five delegates will be able to go from Japan. The trip promises to be a most interesting one, starting through Siberia and returning from California across the Pacific. The secretary will be glad to give full information about it to any who are interested as he is eager to have a large representation from Japan at the convention.

As a result of the visit of Dr. R. M. Hopkins, General Secretary of the North American Section of the World's S.S. Association, that section has promised to help the work in Japan in a unique way. For each yen raised in Japan for the maintenance of the work a similar amount will be put at the disposal of the N.S.S.A. in Japan up to the amount of $3000.00. This is proving to be a spendid means of creating enthusiasm and encouraging the raising of the money which the Association needs.

# BOOK REVIEWS

*MOTHER, by Yusuke Tsurumi, published in Japan by Dai Nippon Yubenkwai Kodansha, Tokyo. 550 pp. Price ¥2.00.*

The greatest novel of the year 1929 in Japan was the novel by Tsurumi in which he tells of a promising young man just back from study abroad who falls in love-at-first-sight with a girl who embodies the Japanese ideal mother-type of woman.

Like most Japanese novels the marriage is at the beginning of the book and so differs from the western novels which end by saying that "They married and lived happily ever afterwards." In Japan the problems come after marriage; they are concerned with the adjustment of the bride with the members of her husband's family. And so the novels end by saying that "each understood his place, minded his own business and let the other fellow alone."

In this marriage all starts off well, love rules the home, three children bless the union, the mother is occupied with their ills and cares but success in business turns the father's heart away from home and pure love. The geisha in the story is a strong personality for that class, one of the rare girls of education sold to pay the family debt. The heroine wins her husband back to his home, children and business. The bank failure causes a break in his health and he dies leaving the widow to cope with many problems and her own ideals for the children. The mother struggles to raise her children saving the property to be sold later on for the higher education of the eldest son, working as a housemaid, doing piece work at home, running a small shop, overenlarging her business and then changing her business. Like Job of old she has many friends who know how to advise but not how to solve life's riddles.

Her brother is called into the city with all its temptations to the country-bred. This brother adds burdens as he falls into the meshes of the geisha system. An unusual feature of the story is that the geisha of the dead husband proves to be her real friend at the critical time of the brother's fall which has involved all her living.

The heroine refuses proper and improper offers of marriage that she might be true to her calling of Motherhood. The struggles are too much for her weak constitution and she passes away in the midst of life leaving her three children, the oldest of them being fifteen, the age at which Mr. Tsurumi is said to have lost his own mother.

Such is the outline of the plot of Tsurumi's novel Mother. It is a wonderful story with a great message for Japan at this time.

Throughout the book the geisha-ridden system permeating the social side of Japanese life is attacked, showing how business men like the husband are ruined, how they are enslaved by debt like the heroine's brother through the geisha system, and how lustful men through the geisha system seek to get innocent widows as well as fellow business men under their control.

One of the crises of the novel is the meeting of the geisha and the widow at the grave of the one both have comforted in life, one by appealing to the lower animal self and the other by a loving appeal to his higher and truer self, in a Buddhistic term his 'Taiga' or greater self. The children are with the mother and meet the woman who almost broke up their home; but this woman afterwards is touched by the beauty of the life of the widow, and to make amends reveres her, serves the children and protects the home.

The "Mother" of the story did not accept the geisha system as something to be endured as most women in Japan do. Her talks to her son show what was in her mind and on her heart, and are sidelights on the heavy burden of the Japanese mother as she prepares her children to meet the over-stimulated-sex life in Japan's modern business world. "A unified personality can not exist with divided affections. If the Japanese do like the Chinese and have their first, second and sometimes third wives, our country will go to pieces like China. Son, be strong in your love of one woman," or words to that effect are put in the mouth of the true mother of the novel.

Tsurumi has a message for the Japanese at this time and I hope that this book may have a wide reading; it is a best seller. It has done me good to read it and it is worthy of a place among the books which have a true appreciation of the worth and place of woman.

WM. H. ERSKINE

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*SOME ASPECTS OF JAPAN AND HER DEFENCE FORCES, by Capt. M. D. Kennedy, 243 pp. Price ¥6.00. Published by J. L. Thompson and Co., (Retail) Ltd. Kobe.*

To some folk it may seem out of place that the pages of a missionary magazine should contain a review of a book on military matters, unless such a review be made an instrument with which to flay militarism and all its works. Such an attitude is perhaps logical on the part of those who regard Christianity on the one hand as an entity in itself, and the sole function of soldiers and sailors on the other to be to kill their brother men. But if Christianity is not such a closed system but rather a spirit which should permeate all life, then the consideration of such books as the present one is a perfectly normal proceeding.

As a matter of fact the book affords an interesting illustration of the distinction between the words "military' and 'militarist.' The one chapter in which perhaps the latter idea is dominant, and that only in a mild form, is the weakest in the book. On the other hand the history of the relations between Britain and Japan during the years following the Restoration, despite the fact that it was partly of a military character, shews that soldiers and sailors can be just as good ambassadors of peace and goodwill as statesmen and missionaries. The sympathetic understanding of Japan is not confined to the last-named body. "(Language) officers form close friendships with their Japanese brothers-in-arms, and are generally to be found standing up for the Japanese when others, who do not understand the Japanese viewpoint, are abusing them." (p. 13) The book is a striking testimony to the truth of this quotation.

The world to-day is becoming somewhat cynical about statesmen and military men who attempt to justify the present vast expenditure on armaments as being necessary for 'defence.' Japan has been no exception to this rule; indeed the idea abroad that Japan is a militaristic nation dies hard. It is therefore all the more interesting to find in this book cogent arguments put forward that Japan's military policy is in deed as well as in word one of defence. This alone makes the publication of this book worthwhile.

Another very interesting point which the author makes, and again one which explodes a very persistent idea to the contrary, is that the Japanese possess the gift of originality as well as of imitativeness. It is a lesson which bodies outside military circles would do well to bear in mind at times.

To our mind the weakest chapter in the book is that which attempts to justify the Singapore Base, as planned when the book was written. Accept the author's premise, and the rest follows; his deductions are logical and far-seeing. But are we still to believe in the adage *Si vis pacem, para bellum?* Have we not yet learnt that the last word should read '*pacem*'? As the British Prime Minister said at the opening of the London Conference, "We must never underestimate the effectiveness of moral bulwarks with no bayonet nor bludgeon behind them." Fortunately is seems as if wiser councils in this matter are likely to prevail than were in existence when the book was published.

Apart from this one chapter we recommend the book to all who would desire to have a better knowledge of the background of Japan's relations with other nations. It gives evidence of careful research and embodies within its covers material which cannot readily be obtained elsewhere. Such mistakes as have caught our notice are of a minor character and do not detract from its value.

W. H. MURRAY WALTON

# PERSONAL COLUMN

*NOTE:—Items for this column should reach Rev. John K. Linn, 487 Asagaya, Tokyo-fu, by the 15th of June for the July issue. Contributors will greatly oblige by drafting items in the form used below.*

## NEW ARRIVALS

BRITTAIN. Miss Blanche Brittain (M.E.F.B.), in November, 1929, as contract teacher for Kwassui Jo Gakko, Nagasaki.

HOFFMAN. Miss Mary Hoffman (R.C.U.S.), graduate of Hood College, Frederick, Md., in March, to teach Domestic Science in Miyagi College, Sendai.

KINNEY. Miss Jave M. Kinney (U.C.C.), for twenty-three years in the work of the Presbyterian Mission in Formosa and for twenty-one years Principal of the Tansui Girls' School, in February, to take over in April the principalship of the Toyo Eiwa Girls' School in Azabu, Tokyo.

SIPPLE. Mr. and Mrs. Carl Sipple (R.C.U.S.) in March, Mr. Sipple being under appointment for work in North Japan College, Sendai.

## ARRIVALS

BUCKLAND. Miss Ruth Buckland (S.P.), in March, from furlough to resume her work at Kinjo Jo Gakko, Nagoya.

CHAPMAN. Rev. and Mrs. James J. Chapman (P.E.) of Tsu, Mie Ken, and their two youngest children.

HAMILTON. Miss K. Hamilton (C.M.S.), in March to resume her work in Tsukishima, Tokyo.

HOYT. Miss Olive Hoyt (A.B.C.F.M.), accompanied by her sister, on April 1st, to resume her work as Principal of the Matsuyama Girls' School.

KETTLEWELL. Rev. F. Kettlewell (S.P.G.) from furlough on March 23rd. to resume work at Mikage, near Kobe. Mrs. Kettlewell is remaining in England.

PEET. Miss Azalia E. Peet (M.E.F.B.), in September, 1929, to her work in Kagoshima.

SCHNEDER. Dr. and Mrs. D. B. Schneder (R.C.U.S.), of North Japan College, Sendai, on March 10th, after furlough in the United States. Address: 164 Higashi Samban Cho, Sendai.

## DEPARTURES

BUCHANAN. Dr. and Mrs. Walter McS. Buchanan (S.P.) on April 22nd for a six months' furlough.

GERHARD. Miss Mary E. Gerhard (R.C.U.S.) of North Japan College, Sendai, in April for furlough in America, travelling via ports and Palestine.

HAMILTON. Miss F. Gertrude Hamilton (U.C.C.), of the Toyo Eiwa Girls' School, Azabu, Tokyo, on April 16th via ports for furlough. Address: 684 St. Mark's Ave., Brooklyn, N. Y.

HAVEN. Miss Marguerite Haven (A.B.F.), head of the music department of Shokei Jogakko, Sendai, on April 2nd via ports for furlough.

HURD. Miss Helen R. Hurd (U.C.C.) on April 16th via ports for furlough, Address: Vernon, B. C. Canada.

ISAAC—MOSS. Misses Isaac and Moss (M.S.C.C.), sailed for home on furlough March 18th.

JACKSON. Mr. F. Ivor Jackson (Y.M.C.A.) on the Seamen's Club Y. M. C. A. in Yokohama on February 26th for Vancouver to join his family.

MANN. Rev. J. C. Mann (C.M.S.), March 27th on furlough. Address: 13, Agamemnon Road, West Hampstead, London, N. W. 6. During his furlough the Rev. A. C. Hutchinson will act as Secretary of the C. M. S. Japan Mission.

MOORE. Dr. and Mrs. J. W. Moore (S.P.), of Takamatsu, on March 25th for furlough.

OSTROM—LOGAN. Dr. and Mrs. H. C. Ostrom (S.P.), of Kobe Theological Seminary, in March for furlough, accompanied by Miss Mary Logan of Tokushima.

PEDLEY. Dr. and Mrs. Hilton Pedley (A.B.C.F.M.), on March 7th, retiring from the field and becoming emeritus missionaries. Address: 138 Hancock St., Auburnville, Massachusetts. (See below under Deaths.)

SHAW. Miss L. L. Shaw (M.S.C.C.), of the Bishop Poole Girls' School, Osaka, on January 18th via Suez for furlough in Canada.

WARNER. Rev. Paul F. Warner (M.P.), of Nagoya, February 14th on furlough.

## CHANGES OF LOCATION

BUCHANAN. Miss Elizabeth O. Buchanan (S.P.) has moved into a Japanese house nearer her kindergarten. Address: Ken Machi, Gifu.

CREW. Miss Angie Crew (C.C.) from Tokyo to take up work at Kobe College from April, as one of the first steps in the amalgamation of the American Board and Christian Missions.

DICKINSON. Rev. J. P. Dickinson (S.P.G.) from Tokyo to 3 Higashi Kusabuka Cho, Shizuoka.

FESPERMAN. Rev. and Mrs. F. L. Fesperman (R.C.U.S.) from Yamagata to 112 Kita Samban Cho, Sendai for Miyagi Ken evangelistic work.

FRONT. Miss Jessie Front (U.C.M.S.), has been transferred from Akita to the Joshi Sei Gakuin at Takinogawa, Tokyo. She will leave for furlough in June.

KUNTLEY. Mr. and Mrs. F. S. Kuntley (A.B.C.F.M.) from Language School, Tokyo, to Doshisha University for work from April 1st.

LANE. Miss E. A. Lane (C.M.S.) to Ashiya as Principal of the Seishi Jo Gakuin, Bible-Women's Training Institution.

MacCAUSLAND. Miss Isabelle MacCausland (A.B.C.F.M.) to Matsuyama for one year's language study. Address: 52 Niban Cho, Matsuyama.

PARKINSON. Rev. and Mrs. W. W. Parkinson (A.B.F.) of the Language School, to 20 Aoba, Shibuya, Tokyo Fu.

SMYTHE. Dr. and Mrs. L. C. M. Smythe (S.P.) to their new home at 16 Yoshino Machi 2 Chome, Nagoya.

TOPPING. Rev. and Mrs. Henry Topping (A.B.F.) and Miss Helen Topping to 1 Naka Cho, Sanchome, Yotsuya, Tokyo.

TOPPING. Mr. and Mrs. W. F. Topping (A.B.F.) to 2528 Hillegass Ave., Berkeley, California. Both Mr. and Mrs. Topping are studying in the Berkeley Divinity School.

## BIRTHS

LAUG. To Rev. and Mrs. George W. Laug (R.C.A.) of Saga, on February 14th, at St. Barnabas Hospital, Osaka, a daughter, Mary Evangeline.

MOORE. To Rev. and Mrs. B. C. Moore (R.C.A.) of Kurume, on February 15th, at St. Barnabas Hospital, Osaka, a son, James Ballagh.

POWLES. To Rev. and Mrs. P. S. C. Powles (M.S.C.C.) in January, a son, Percival.

SHACKLOCK. To Rev. and Mrs. R. Floyd Shacklock (M.E.F.B.), on November 15, at the Tokyo Sanitarium Hospital, a son, John Dunlop.

## MARRIAGES

GIFFORD—HADLEY. Miss Ella M. Gifford, formerly principal of the Morioka Kindergarten, was married recently to Mr. Kenneth Hadley, of Hamburg, Erie County, New York.

## DEATHS

COATES. Miss Alice L. Coates (M.P.) died at Rochester, Minn., January 17, 1930.

PARSHLEY. The death of Dr. Wilbur B. Parshley, of Live Oak, Florida, occurred January 24th. Dr. Parshley was for some years President of the Japan Baptist Theological Seminary, Tokyo, from which position he resigned in 1914 because of ill health.

PEEKE. Rev. H. V. S. Peeke, D.D., missionary of the Reformed Church in America from 1887 to 1929, died at Holland, Michigan, on December 27, 1929.

PEDLEY. The Rev. Dr. H. S. Pedley died shortly after arrival in the United States.

SPENCER. The Rev. Dr. David Smith Spencer (M.E.F.B.) died after a long illness at his home in Pasadena, California, on October 31st.

WENDT. Mrs. Hedwig Wendt, missionary of the former German General Evangelistic Protestant Mission (now East Asia Mission) from 1897 to 1903 in Tokyo, died November 7, 1929 at Frankfurt, Germany.

YARNELL. Word has been received of the death, on December 19, 1929, of Dr. D. E. Yarnell, formerly Secretary of the Seamen's Club of the Y.M.C.A. in Yokohama.

## MISCELLANEOUS

AKAZAWA. The Rev. M. Akazawa has been elected Bishop of the Japan Methodist Church as successor to the late Bishop Uzaki.

BIRKS. Mr. and Mrs. Gerald W. Birks spent the greater part of March in Japan. Mr. Birks is Administrative Secretary for the Far East of the Foreign Committee of the Y.M.C.A.

BRIGGS. Mrs. Harriet W. Briggs, formerly of Himeji, is expected this spring for a prolonged visit in Japan.

EDWARDS. The Rev. John R. Edwards, Senior Corresponding Secretary of the Board of Foreign Missions of the Methodist Episcopal Church, together with Mrs. Edwards, arrived December 5th en route to China, and will return to visit the Japan Mission in May.

EHLMAN. Mrs. Ehlman (R.C.U.S.), formerly of Morioka, Iwate Ken, has been critically ill following the birth of a daughter, Lois Virginia, in New York City on January 4th, but latest reports are very encouraging.

FRANK. Mr. Grady Frank, son of Rev. and Mrs. J. W. Frank (M.E.S.), and a junior at Duke University, having previously won exceptionally high honours in the fields of mathematics and physics, has been awarded the Rhodes Scholarship from North Carolina, and will take up his course of study at Oxford in September of this year.

**FRANKLIN.** Dr. J. H. Franklin, Foreign Secretary of the American Baptist Foreign Mission Society, arrived March 24th en route to West China. He will spend several weeks in Japan in September.

**HANSEN.** Miss Kate I. Hansen (R.C.U.S.), Dean of the Music Department in Miyagi College, Sendai, has been awarded the degree of Doctor of Music by the Chicago College of Music.

**KWASSUI JO GAKKO.** The fiftieth anniversary of the founding of Kwassui Jo Gakko, Nagasaki, was appropriately celebrated November 30th—December 3rd, 1929. An historical pageant, featuring the persecution of Christians in the early days, was witnessed by several thousand of the Nagasaki residents.

**MILLER.** Dr. H. K. Miller (R.C.U.S.), of Tokyo, underwent a surgical operation on February 25th at the Tokyo Sanitarium-Hospital.

**PALMER.** Miss Jewel Palmer (U.C.M.S.), who was called home some months ago on account of the illness of her mother, writes that there is slight possibility of her early return to Japan. Her address is 312 S. 5th St., Columbia, Mo.

**PAUL.** Mr. Alexander Paul, Oriental Secretary of the U.C.M.S. (Disciples of Christ), who has been in the East for several months, sailed from Yokohama on February 14th.

**REFORMED CHURCH DEPUTATION.** The Japan Mission of the Reformed Church in America will be visited for about one month from April 20th by a deputation from its Boards of Foreign Missions in America consisting of Mr. F. M. Potter, L.H.D., Rev. George D. Hulst, Rev. W. J. Van Kersen, D.D., and Miss Eliza P. Cobb.

**STIREWALT.** Rev. A. J. Stirewalt (L.C.A.) spent the greater part of March in St. Luke's International Hospital with a severe case of pneumonia.

**UNION OF THE CONGREGATIONAL AND CHRISTIAN CHURCHES.** On March 1st Articles of Agreement were signed by the Chairman of the governing boards of the Kumiai Church and the Christian Church providing for their union after the first of April. The American Board Mission and the Christian Mission will formally be united at the Arima meeting of the American Board's Mission, beginning May 28th.

**WILCOX.** Miss Edith F. Wilcox (A.B.F.), principal of Hinomoto Jogakko, Himeji, has been in the Tokyo Sanitarium-Hospital, recuperating from an attack of pneumonia.

**Y.M.C.A. VISITORS.** The following persons are expected on Y.M.C.A. business during the spring and summer: Mr. Frank B. Lenz of New York, Dr. and Mrs. G. Sherwood Eddy, Dr. and Mrs. Kirby Page of New York, Mr. and Mrs. Robert E. Lewis of Cleveland, and Prof. C. H. Robertson of Shanghai.

**YOTSUYA MISSION.** The Yotsuya Mission on March 1st opened another station for work among Koreans. The Mission is now working for Koreans in eighteen stations in Tokyo, Yokohama, and Seoul.

# WHO'S WHO IN THIS ISSUE

GENERAL GUMPEI YAMAMURO is the Commander-in-chief of the Salvation Army in Japan. He has been decorated by the Government on various occasions for his Social Service activities. He is one of the outstanding evangelists in Japan.

MISS GAINES of the Methodist Episcopal Mission has been 43 years in Japan, and is the founder and builder of the Methodist Girls' School in Hiroshima.

MR. HARRISON COLLINS is Professor of English Literature at the Higher Normal University in Hiroshima and has contributed to the *Atlantic Monthly* and other magazines.

MR. GYOICHI IIDA is Professor of Religious History at St. Paul's and Toyo Universities. He is a member of the Nihon Seikokai.

MISS RIDDELL has been in Japan since 1890 and has probably done more for the cause of the lepers in Japan than any other individual, Japanese or foreign.

MISS KIKUE IDE is on the staff of the Kobe College for Women. She is a graduate of Toyo Eiwa Girls' School, Tokyo, and Wellesley College and Columbia University, U.S.A.

MISS TOMIE ANGAI is a specialist on the staff of the Tokyo Y.M.C.A. for work among business girls. She is a graduate of Tokyo Women's University, and has studied in England.

MISS SUGIMORI is a graduate of the Women's Christian College in Tokyo, and has also studied extensively in the United States, specializing on religious education.

MISS FREETH is a member of the Church Missionary Society working in the Diocese of Kyushu. She has been 35 years in Japan.

MRS. MIYAGI is on the staff of the Christian Literature Society and is a magazine writer of repute.

MRS. PINSENT is a missionary of the United Church of Canada and is on the Staff of the Toyo Eiwa Girls' High School in special charge of work among graduates. She came to Japan in 1905.

MISS ADAMS is a veteran of the A.B.C.F.M. working at Okayama. She came to Japan nearly forty years ago.

REV. P. K. GOTO is Pastor of the Church of God's Love in Tokyo in the Diocese of Tokyo. He is a member of the Committee on Unity set up by the National Christian Council.

REV. M. KOZAKI of the Congregational Church is a member of the same Committee, and was a delegate to the Jerusalem Conference.

REV. S. KAWASHIRI is pastor of the Methodist Central Tabernacle in Tokyo. He is a graduate of Aoyama Gakuin and Union Theological Seminary.

REV. T. MIYOSHI is Pastor of Fujimi Cho Church, Tokyo, a church which has the biggest congregation in Japan.

REV. W. H. ERSKINE is a missionary of the United Christian Missionary Society and is author of a well-known book on Japanese customs.

THE
# JAPAN CHRISTIAN QUARTERLY

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*Readers of "The Japan Christian Quarterly" are reminded that the views expressed in the magazine are not of necessity those of either the Editorial Board or the Federation of Christian Missions under whose auspices the magazine is published.*

## EDITORIAL NOTES

### THE SHINTO SHRINES

In the present issue of the *Japan Christian Quarterly* we publish two articles dealing with the difficult question of the Shinto Shrines, the one an interview between the late Minister of Education and a number of Christian leaders, the other a statement issued by the National Christian Council and endorsed by nearly all the Protestant Churches and Missions in Japan. (The Roman Church has already declared attendence at the shrines to be inconsistent with the Christian faith). A study of these two articles will only shew how difficult is the situation on account of the inconsistency between Government declarations on the one hand and common practice on the other.

It is not our intention in these Notes to make an *ex cathedra* statement on a question on which Japanese Christians are divided, and which they must ultimately solve for themselves. It will be sufficient to enumerate certain facts bearing on the situation which are accepted by all parties, and then leave the reader to draw his own conclusions.

1. From their earliest beginnings, Shinto shrines have in a peculiar degree been associated with the national life, and more especially with the Imperial House.

2. Till 1882 these shrines were regarded by the authorities and the people alike as being of a religious character. The situation, however, was undergoing some modification through the rise of certain Shinto sects whose teachings were of a still more explicitly religious character.

3. In 1882 the Government decided to separate Shinto into two parts, one of a definitely religious nature to be known as Sect-Shinto, the other of a political and social nature to be known as Shrine-Shinto. The latter was further declared to be definitely of a non-religious character. The object of the Government in making this separation was to make the Shinto shrines, in view of their intimate connexion with the national life, a factor for " promoting the unification of the country." In evidence of their sincerity the Government separated the administration of these two parts, and various regulations were made, having as their object their further differentiation.

4. Certain ceremonies and practices still continue under the auspices of Shrine-Shinto, which have a definitely religious bent, whether they be actually religious performances or not. Such acts are the recitation of *norito* (Shinto prayers, in which however the name of the deity addressed is not mentioned), the sale of charms, ceremonies of purification,* etc. With regard to the norito, it should be mentioned that they are framed, so as to include requests for material blessings; as for the charms, the Home Minister recently approved of their continued sale as being a visible symbol of the person worshipped.

These acts, however, should be distinguished from others of a more definitely religious character, such as the erection of a god-shelf and the offering of wine and food, the encouragement to offer definite prayers at the shrines, etc., acts which are commonly practised in elementary schools. Such practices are of an arbitrary character on the part of the local authorities and are a technical breach of of Government regulations, though very little effort is made to stop them.

5. School masters are expected by the authorities to take their children regularly to 'offer reverence' at the shrines, as a means of fostering the national spirit. Officials too are expected to pay such

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* For a graphic description of such a ceremony at the Meiji Shrine, Tokyo, see *Japan Christian Quarterty*, April, 1927, p. 157.

visits on certain occasions. Failure to observe this custom means to incur official disfavour and in the case of children it may lead to suspension or even expulsion.

6. To an ordinary devout Shinto believer worship at the shrines is, as it has always been, an act of a religious character. The deity honoured, many of the acts performed, the building itself, are all the same as when Shinto was not divided and was regarded as a religion. This attitude is endorsed by Shinto religious leaders. Further, apart from the official classes, scholars are practically unanimous as to the present essentially religious nature of Shrine-Shinto.

Such is a brief statement of the facts, which neither side will dispute. In summing up it may be wise to make one quotation from a Japanese writer and also to give the opinion of another recognised Christian leader and statesman. Writing in the *Fukuin Shimpo* some years ago, Mr. R. Onomura remarked " The determination of whether or not shrines are religious is not a matter that lies within the province of government offices. It is purely a problem of knowledge and is to be determined by application of scientific method to the study of religion."* Dr. Motoda, late Bishop of Tokyo, in a conversation that the writer once had with him remarked that while doubtless religious elements still existed in Shrine-Shinto, yet the authorities were determined to make it non-religious and all that is necessary was patience and sympathy on the part of the Christian public.

One thing is quite clear; it is neither sufficient nor helpful to adopt a *non possumus* attitude. The idea behind the government policy is a constructive one; it has as its object the consolidation of national life and thought. If the Christian forces really want to make a positive contribution, it is up to them to produce either an improvement in the present system, or else a substitute for it which will commend itself to the nation at large.

## THE MISSIONARY CONTRIBUTION TO THE CAUSE OF UNITY

We have recently been asked by more than one person how a missionary can best help forward the cause of unity in Japan. The question incidentally reveals a welcome quickening of conscience in the matter, which is reflected also to a certain degree in the Japanese Church.

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* Quoted D. C. Holtom, *The Political Philosophy of Modern Shinto.* p. 64.

Unity in Japan is primarily a matter for negotiation between the Japanese churches themselves. The day has passed in which the missions can do anything; though perhaps this needs some modification in view of the recent uniting of the Congregational and Christian churches, which has followed similar action in the United States. But certainly so far as the bigger churches in Japan are concerned the matter rests between them and not with any outside body.

Now however skilfully negotiations may be conducted, the obstacles to unity are of too serious a character to be overcome by mere deliberation. Real unity can only be achieved as a result of fusion by the Spirit of God. It is the fruit of passionate longing rather than of cold debate. Though the actual business of negotiation may rest with the representatives of the churches concerned, the inspiration which is essential for success is divine in character and is not confined to sectarian or to national bounds in its expression. Who knows but that under God South India may yet give a lead to Japan? Bishop Palmer in describing the progress of the negotiations there tells how that on more than one occasion the delegates reached an apparent deadlock, but they were conscious of Something above them which compelled them to go on.

It is in this direction that the missionary contribution can best be made. He can by prayer, by helping to create a spirit of fellowship and goodwill, by a ready share in all co-operative work, and by encouraging study, do far more to help the cause forward than by any number of organizations and resolutions. In this respect the missionary home, especially in the provinces, can become a real centre for promoting that spiritual oneness without which all organic unity will but fail.

It is in this direction in our judgement that the missionary in Japan today can make the greatest contribution to the cause of unity.

## THE KINGDOM OF GOD MOVEMENT AND OURSELVES

In his timely article in the pages that follow, Dr. Kennard emphasises the part that should be played by literature in the Kingdom of God Movement. It is not our purpose to discuss his article in detail, nor to criticize certain obvious points which will suggest themselves to our readers; it is rather to emphasise his chief contention that we are not as yet making adequate use of the means at our disposal. In this connexion the figures in Mr. Ebizawa's article are of an illuminating character.

After six months effort it is estimated that there has been an attendence of about 160,000 (including Christians) at the meetings. Allowing for growth in intensity as the Mission continues, at the end of three years the figures may pass the two million mark but at the most they are not likely to represent more than 4% of the population. Of the 160,000 above mentioned, under 8000 have signed decision cards or in other ways expressed their desire to enter on the Christian life. Judging by past experience, on a liberal basis about 10% of these will actually go on to join the Christian Church. It almost looks as if it were a case of *parturiunt montes, nascetur ridiculus mus.*

It is obvious that if statistics are any test of Christian work, such an effort will neither lead one million souls to Christ nor bring in the Kingdom of God in Japan. The situation despite the enthusiasm and spirit of co-operation in the churches cannot be called satisfactory. It seems as if two things are necessary.

The first is a radical re-thinking of our method of campaign. It is a significant fact that after the Great War had ended, the German High Command attributed their defeat not so much to the fighting qualities of their foes as to the effectiveness of their propaganda, and, they grimly added, it was effective because it was true. The Committee in charge of the campaign are in part alive to this lesson. The publication of a cheap edition of Dr. Kagawa's evangelistic books, the issue of the Kingdom of God Weekly, and the somewhat hesitating use of the national press are evidences of this. But we doubt whether even yet they fully realize the power and place of propaganda in an effort of this kind. There seems in many quarters to be a fear that such efforts may actually tend to divert people from the Church by providing a substitute for church attendence. It is forgotten if the people are led to Christ, and that if the Church really shews that it is the Body of Christ in this land, people will be inevitably attracted to the Church itself. Can it be that there is an unconscious fear that the Church will fail to attract? But this leads on to our second point.

A drastic rethinking and revision of methods is not going to make Japan Christian. It is only God who is going to make Japan Christian. He looks to the Church to be His representative, His agent, in this task. Is it possible that it is in the Church that the present weakness lies? As *The Times* has aptly said "Service, rather than something to be done, is something to be expressed in character." Is "the character" at fault? We have been reading recently a book entitled *By My Spirit*, which describes God working in China. There is much in the telling of the story and in the personality of the writer which may not appeal to some readers, but the evidence of what God has done through him is overwhelming. There is one note which occurs again and again; the revival of the spiritual life in a place depends primarily on the revival of the spiritual life of the leaders. In place after place it was not until Chinese leaders and missionaries had realized their own sin and lack of spiritual power *and confessed it*, that anything happened. But when things did begin to happen, there was no staying of the power of God to revive and to redeem. Can it be that this is the message that the Church in Japan needs at the present time? May it not be that we will not "see the Kingdom of God come with power" until we ourselves are right with God?

# THE KINGDOM OF GOD MOVEMENT.— ITS STORY TO DATE

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AKIRA EBISAWA

In the Spring of 1929, at the Kamakura Conference it was recommended to the National Christian Council that it should take up the matter of planning for a special evangelistic campaign. On that occasion Dr. Kagawa pledged himself to give his whole time and energy, if such a plan were launched in the country.

As a result of this there was later organized a central committee for the Campaign composed mostly of members of the Evangelistic Commission of the Council and the "Kagawa Co-operators." The campaign was given the name of "The Kingdom of God Movement."

The plans for the Movement were reported to the Williamstown Meeting of the International Missionary Council, which was held in the summer of the same year, and they aroused great interest among the members. Indeed the movement as such was regarded as almost the child of the I.M.C. and so one for which they had a measure of responsibility. The following action therefore was taken with regard to it:

"The Committee has heard with gratitude and thanksgiving of the evangelistic movements inaugurated in China and Japan.

It thinks that the older churches can co-operate with and assist these movements.

(a) by taking their plans into their heart and by carrying them steadfastly in their prayers;

(b) by continuous and intelligent acquaintance with the development of these plans, and to this end the officers of the I.M.C. should be a channel for the communication of this information to the constituent bodies of the Council;

(c) by sending carefully selected helpers to confer between the churches on the field and the older churches for such special service in connexion with these evangelistic movements as may be practicable and helpful;

(d) by such measure of financial help as may be possible and wise."

On the return of the delegation from Japan, they reported to the central committee the warm sympathy and keen interest of the brethren abroad with the result that they felt fresh inspiration to go ahead in their plans.

The first step taken by the new committee was the calling of a conference of the representitives of the various Christian organizations. This was held in Tokyo in November, 1929, and was combined with the Annual Meeting of the Council and the special celebrations in connexion with the Seventieth Anniversary of the opening of Protestant Missionary work in Japan. At this conference the general policy of the campaign was discussed and it was decided to make a start proper at the New Year.*

Special care has been taken in all the plans considered to avoid the mistakes of former campaigns. For example it has been decided that efforts will not be more or less confined to the cities and bigger towns but special attention will also be paid to the country churches and rural districts. Again, the Campaign is to be definitely of a Church-centric character. Its purpose is both to link up the Church, and the community and also to nourish the life of the Church itself. Local autonomy is emphasized as a policy fundamental to the whole movement. The district committee is responsible for taking the initiative in every move. A special effort is being made to make the campaign the centre of all the Christian activities of the country, at least for the period of the three years. Indeed the mobilization of all the Christian churches, Christian bodies, and all "who profess and call themselves Christian" has been one of the objectives of the Movement. Another feature is the emphasis that is laid on the follow-up work, so that the Movement may be as fruitful as possible:

While the campaign is still young, it may nevertheless be worth while studying some of the results so far. It has been very gratifying to see how many of the churches and other Christian organizations are taking part in the mission. This has been greater than ever before.

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* For a full report of the proceedings on this occasion, v. *Japan Christian Quarterly*, January 1930, pp. 70 ff.

The campaign was inaugurated at the New Year by a series of special Prayer Meetings throughout the country, followed by mass meetings in six of the chief cities of the Empire. At the same time a statement of the aims of the Movement appeared in the columns of the leading papers in the country. The meetings everywhere were marked by a spirit of great fervour and enthusiasm, and gave promise of a real religious awakening.

During the six months that have followed progress has been steady. The Movement has taken deep root in the life of the churches as the following statistics shew.

| | |
|---|---|
| Number of District Committees organized .................. | 65 |
| Number of places in which meetings have been held... | 105 |
| Number of churches actively engaged in these ......... | 380 |
| Number of enquirers signing cards to continue study... | 7,913 |
| Number of preachers assisting ................................ | 407 |
| Number of people attending meetings ....................... | 161,602 |

Special emphasis has been laid on the provision of suitable literature for the mission, and in this respect those responsible for the campaign have been helped in a most efficient way by several of the organizations engaged in this form of work. For example, the Christian Literature Society has taken responsibility for the issue of the weekly newspaper *The Kingdom of God Newspaper*—a paper which already enjoys a circulation of over 20,000. It is now occupied with the production of a series of Evangelistic pamphlets, known as *The Kingdom of God Pamphlets.**

It should be mentioned that the central committee is responsible for the editorial work.

The Omi Mission Sales Department has presented the Committee with one million copies of Dr. Kagawa's leaflets as a part of their advertising programme and these are now being widely distributed through the local committees. Both of the Bible Societies, the British and the American, have published a special edition of the Kingdom of God Movement New Testament at the low price of ten sen, and the central committee is doing its best to push its sale. The American Bible Society report a sale of over 8000 to date.

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* Fuller details about these will appear in the next issue of the *Quarterly*.

Among other literature specially recommended by the committee for the purpose of follow-up work is a newly published little book by Dr. Kagawa entitled *God and the Gospel of Divine Love*, (Kami to Seiai no Fukuin). This is a concrete and comprehensive study of the New Testament story, and should be of special use in the campaign. The publication of this book of 200 pages at ten sen a copy has been undertaken by the Fukuin Shokan under the direction of Dr. Walne.

Such then are the plans of the Mission and something of the results to date. There may, however, be some people who will ask, Why is such a campaign necessary? Are not the usual and quieter methods of the churches more to the point at the present time? The answer to this very reasonable question is that after seventy years of seed-sowing there is on all hands evidence at the present time of a very real opportunity for harvest. The doors are now widely open everywhere. The nation is looking for a real salvation after all the hard experiences it has been passing during the past years. People are looking for guidance as never before both in the national perils impelled by red thought, and in the individual suffering occasioned by economic distress. They are gradually coming to realize that the solution is to be found along spiritual lines, and that in the Gospel there is the only efficient salvation for the whole world.

What then should be the message of the campaign to the nation at such a time as this? It can be no better stated than in the words of the Jerusalem Conference, " Our message is Jesus Christ. He is the realization of what God is and of what man through Him may become. In Him we come face to face with the ultimate reality of the universe......In this world bewildered and groping for its way, Jesus Christ has drawn to Himself the attention and admiration of mankind as never before. He stands before men as plainly greater than Western civilization, and greater than the Christianity that the world has come to know. The Gospel of Christ is the only way of salvation to meet the longing for intellectual sincerity, social justice and spiritual aspirations. Christ is our motive and Christ is our end. We must give nothing less and we can give nothing more."

How then can we help the Kingdom of God Movement to meet the needs of Japan at the present time, and help establish the Kingdom of God in this Eastern Empire? What should be our ultimate methods of evangelization in this scientific age? Simply by following the way of our Lord Jesus Christ. We need to learn more the heroic practice of the Gospel which He gave, and the meaning of co-operation with Him. It is only thus that the problems of the world at large and of the Christian Church in particular will be solved.

"Pray! offer! and work!" is our motto. In its fulfilment will we discover that "the Kingdom of God is at hand"!

# JAPANESE CHARMS AND THEIR RELIGIOUS SIGNIFICANCE

D. C. HOLTOM

Japanese social life is conspicuous for its widespread use of charms. It is safe to say that the majority of the Japanese people carry personal amulets and that the majority of the homes of the nation are guarded by sundry magico-religious devices in the form of lintel placards or talismanic symbols placed on the god-shelves. In the rural districts as many as twenty different forms of protective or luck-bringing charms have been observed above the entrance to a single shop. It is true that with the acquisition of a more reliable technique in business, agriculture, industry, hygiene, etc., magical reliance on charms is slowly passing, nevertheless the beliefs that support the older practice are still deeply rooted in the popular mind.

Two general classes of charms are to be distinguished in the Japanese usage, namely, folk charms and official charms. The folk charms include a large group of objects and practices, for the most part not directly derived from religious institutions, but dependant for their efficacy as well as their perpetuation on traditional popular magic.

Official charms consist of various objects and devices sold by shrines and temples and authenticated by the official seal of the dispensing institution. They rest, like the folk charms, on magical presuppositions supported by faith in the special efficacy of the deities of the shrines or temples from which they are derived. These two groups of folk charms and official charms overlap to a certain extent, yet the distinction between them is sufficiently real to afford considerable convenience in classification and study.

The most common Japanese designation for charm is *mamori*, a form which becomes *Omamori* in the honorific. *Mamori* is clearly related to the verb *mamoru*, meaning " to protect." The mamori include a wide range of objects either made by the people themselves or received from Buddhist temples or Shinto shrines and either carried on the person or placed in a position of advantage in the home. Those applied to the latter usage are generally larger than the personal amulets and are called *Ofuda*, "great tablets" or *Mamori fuda*, "protective tablets." *Shimpu*, "god ticket" or "sacred ticket," is a general term for the magico-religious protective contrivances sold by the Shinto shrines. Another name sometimes met with is *gofu*, "protection ticket." This fact of a fairly rich terminology with reference to charms may be taken as an indication of a correspondingly wide and deep-seated usage in the national life. "Great tablets" and other devices made of paper, wood or other materials, and designed as both a negative protection against evil and as positive inducement of good fortune, are fastened at door posts, attached to lintels or out-sheds (for protection of domestic animals and household stores), erected on the god-shelf, or set up in fields.

It is not easy to keep a discussion of charms altogether distinct from the wider field of magic in general. As a matter of fact the former is merely a small area of the latter. The obvious relation of the English word charm to the Latin *carmen* is a clear indication of a fact otherwise well attested, namely, that in European usage the "charm" was primarrly a mystic spell cast by the chanting or recitation of words believed to possess in and of themselves magical power or occult influence. The charm was first an incantation or enchantment mediated by words. It later came to denote "any material object or outward act, the possession or use of which is thought to confer safety or blessing, not by natural operation, but by occult virtues inherent in it, or mystical effects appended to it," (J. Martineau). The charm is either the material object or amulet worn on the person for the purpose of averting evil or ensuring good fortune, it is the spoken spell or outward act designed to the same end, or it is the effect produced by these agencies.

The Japanese charm indicates strictly the object of personal or household use whereby evil is magically averted or good fortune assured. In the case of the official charms, there is added to magical influences the authentication of shrine or temple that the special protection of some superhuman being is vouchsafed. Thus, as indicated above, the Japanese charm is magico-religious. It is generally involved in a process of magical causation, and at the same time, in the form dispensed by shrine or temple, it brings the possessor into favorable relations with a powerful deity. Prior to distribution to the parishioner, it has been laid on the altar of the gods or vitalized by prayer and *norito* (a form of Shinto prayer) until filled to the full with the divine *mana* or essence. It bears the name and seal of the shrine or temple, and frequently enfolds the name or printed image of the enshrined deity or group of deities.

The folk charms, made for the most part by the people themselves, offer a wide and fruitful field of study. The authors of the article on charms in the Japan Encyclopædia (*Nihon Hakka Daijiten*) have devoted practically their entire space to a discussion of the magical protection of house entrances. The numerous examples cited are practically all capable of classification as folk charms. The following different types are distinguished in the article under review:

### 1. Protection by the power of the name or image of *Kami* (Shinto deity) and Buddha.

It was a popular belief of pre-modern Japan that sickness was caused by evil spirits and demons. In spite of the progress of medicine the old superstition lingers on into the present. These evil beings can be kept out by the power of stronger kami, hence the practice of posting up divine names and images at entrances. To the right and the left of the door ways of houses along the Tokaido one commonly finds the names of the two gate guardians of old Shinto written, namely, Ama no Iwado wake no Kami and Kushi Iwamado no Kami. Sometimes the name of the local tutelary shrine (*Ubusuna Jinja*) is thus used. Sometimes it is the printed images of the Nio Sama — the two guardian kings whose threatening mien commonly protect the approach to the larger Buddhist temples. The images of the Nio Sama are especially efficacious against robbery. Sometimes the house entrance is watched by an image of the great Shoki, the destroyer of devils (prevalent in the districts of Suruga and Owari). The Japanese have preserved from Chinese sources the legend of how the Emperor Genso in a dream saw Shoki catch and subdue a devil. Shoki is commonly represented as a Chinese warrior armed with a spear. Shoki images will also keep out bad colds which are caused by evil spirits. Japanese folk belief has tended to identify Shoki with the old Shinto god of physical strength and violence, Susa no Wo no Mikoto.

### 2. Protection by the power of Kami and Buddhas mediated through materials that have been brought into close contact with these beings, i.e. by the mana of sacred articles.

Bunches of bamboo grass that have been used in the rite of hot-water purification (Shinto *heisoku*), wooden swords that have been offered to Fudo Sama or to Oyami Seki Son, water from the famous Kimmei and the Gimmei Springs of Mount Fuji contained in bamboo tubes, a branch of the Chinese anise (*Shikimi*) that has been presented to the Buddha on the top of Mt. Ryuka on the occasion of a festival, an *emma* (Buddhist image) once offered at shrine or temple — these and sundry other similar devices, fastened up at house entrances will keep out robbers and the evil spirits that bring sickness and calamity. Rice spatula (*shakushi*) given out by certain shrines, may also be used as gate charms. They also promote good marriage, easy childbirth and the proper bringing up of children. This spatula charm has phallic associations.

Practices such as those just mentioned rest on the belief that a mysterious power is transmitted to objects that have come into close proximity with the gods, and that this power remains in the objects long after the direct connection has been broken.

### 3. Protection through the power of the names of heroes and famous men.

Brave and strong men are believed to have been able to ward off evil spirits by virtue of the courage they displayed before death. So it has been the practice of the ordinary people to post at house entrances statements that they are the descendants of heroes or that their houses are those of well-known brave men. The following are some typical examples:

"The house of Chinzei Hachiro Tametomo," who is known as the strongest of the Japanese archers.

"The house of Seiseiko (Kato Kiyomasa)," a famous warrior under Hideyoshi and Tokugawa Ieyasu.

"The dwelling of a descendant of Sonin Shorai," a popular Chinese warrior.

"The house of Sasara Sampachi," a brave soldier of the Senkoku Era.

In one of Bakin's novels called *Yumiharizuki* the hero, Hachiro Tametomo, defeated a small-pox demon. This story is well known to the people who believe that they can ward off the small-pox demon by the use of the brave man's name.

The name Tsuribune Seikichi was a famous gate guardian charm of old Yedo. Seikichi was a bold and generous man who flourished in the Kansei period at the close of the eighteenth century. Once in the dead of night a devil called at his home and asked for shelter. The brave man took him in, and as a token of gratitude for the night's lodging the devil promised never to invade a home before which the name of Seikichi was posted. Each year thereafter on the twenty-fourth of May, people crowded to Seikichi's house at Itchome, Minami Hatchobori, Yedo, and received protective tablets bearing the hero's name. The practice has continued to the present.

### 4. Protection by deception.

As a means of keeping evil spirits, in particular the demon of small-pox, from attacking children, the name of the threatened child and the year of its birth are posted at the house entrance accompanied by a statement that such an one is absent. The demon is fooled and takes up his search elsewhere.

Some years ago an epidemic, to which the name of *Osome-kaze* was given, prevailed in Yamanashi Prefecture. One of the symptoms of the sickness was the appearance of red spots on the skin. From this fact arose the name, *Osome-kaze—O*, honorific; *some* (*someru*), "stain"; and *kaze*, "cold"; hence, "great staining cold." Now it happens that in one of the greatest of the popular dramas of Chikamatsu, known as *Nozakimura*, the ill-fated heroine also goes by the name of Osome. Her lover with whom she finally commits double suicide, is called Hisamatsu. The details of the drama are common household knowledge among the Japanese people. With this information in their possession, the Yamanashi people hit upon a potent method for protecting themselves against the Osome cold. They wrote on paper the words, "Hisamatsu is absent," and posted the writing at the house entrance. In one case the formula was found to read: "Hisamatsu is absent but Johachi (the despised rival) is in." No demon of the Osome-kaze would ever enter a house thus guarded. These are examples of deceptive magic.

### 5. Protection by means of animals and plants.

This type makes use of representations of guardian animals or of plants and animals provided by nature with protective devices. Among numerous examples may be mentioned the printed images of the sacred dogs of Mt. Ontake and of Mt. Sambo, the picture of the head of a lion, dried honeycomb which carries with it the threat of the sting of the bee, the shell of the so-called *Heike* crab which bears on its back a face-like design of fearful aspect, a small stinging fish called *ebisudai*, spine bearing shells, the head bones of a spine-bearing fish called the *yagara*, or leaves of the needle-bearing holly. Demons of sickness and misfortune will avoid houses where they are threatened with the bite of dog or lion, with the sting of poisonous fish, or the prick of spine or needle.

### 6. Protection by the stimulating of fear of later punishment.

If, when devils are about to enter a house, they see the head of a salmon or other fish above the doorway, they may be stayed by the reminder that if they are caught they may forfeit their own heads. The head of a doll may be used in the same way.

### 7. Protection by herbs and medicaments.

Dried leeks hung at the entrance will keep out the evil spirits of epidemics under the theory that whatever has a strong odour or strong taste has a correspondingly active magical efficacy. Red peppers will accomplish the same result. A small bag of spices, called *toso*, commonly used to season the *sake* drunk at the New-Year's Festival, will also keep out diseases. In the vicinity of Kofu an herbaceous grass called *Uribyo* is hung up as a doorway charm to keep out sickness caused by excessive wet. In the same way a ball of medicine (*kusudama*) will ward off wandering spirits. In this connection should be noted the very common threshold charm of three salt cones set up daily at the entrances to restaurants, tea-houses, sake shops, and geisha houses. The usage originates in popular gate guardian magic, and, although undoubtedly now preserved in many cases merely because of the tenacity of custom, has its primary motive in protecting the house, and especially its female inmates, against the evil and disease of customers.

### 8. Protection by word spells.

An example of this type is furnished in an old poem reading: "All grasses and trees and all other things belong to the land of our great emperor, so that there is no room for demons." This is used as a gate charm to keep out epidemics. Here should also be classified those formulæ which drive out bad fortune by the affirmation of good fortune. For example the evil of small-pox may be mitigated, if not altogether avoided, by posting at the house entrance the following charm: "The pox are few, red swellings do not appear, the red colour is not deep, the white colour is very clear."

### 9. Protection by devices that effect magical causation through verbal association.

For example, at Katsunuma, in Kofu Prefecture, there is a practice of hanging the fruit of the Cape jasmine at house entrances to keep out whooping cough. The explanation lies in the fact that the name of the plant in Japanese (*kuchinashi*), has the same pronunciation as the expression for "no mouth," and if a child has no mouth, why, of course, it cannot cough. In the same way the leaves of the *nagi*, a large tree resembling the willow, suffice to keep out evil, since *nagi*, is the same after all as the *nagi* of *naginata*, "halbert," or the *nagi* that appears in the name of the most famous of all Japanese swords, *Kusanagi no tsurugi*, "grass mowing sword." *Nagi* is from *nagu*, "to cut away," or "to mow," and leaves of the *nagi* have mysteriously within themselves the *nagi* power to cut away evil. Similar cases are very numerous in Japanese magic. As a further example: *nanten* may have either a botanical significance, meaning the *nandina domestica*, or it may mean "misfortune change." *Nanten* charms are very common, especially in the form of small bars of the wood of the plant, worn on the person as a protection against injury and sickness.

As already indicated the official charms received from Shinto Shrines and Buddhist temples may be divided into two classes, namely, the larger domestic charms employed to protect household or field, and the smaller amulets worn directly on the person. The ordinary charm for personal wear is generally simply a paper folder properly sealed and designated and bearing within itself a device in the form of sacred name, divine image, representation of sacred object, occult formula, etc., whereby the protective influence of religious institution or deity is magically mediated. The enveloping material is sometimes made of brocade; the inner device is sometimes made of wood or metal. Occasionally it consists of a small pinch of sand, gravel or rice. There are no standard shapes or sizes for these personal charms. Each shrine or temple is free to determine its own form or forms. Sometimes a single institution will dispense a score or more of varieties. Types most frequently met with vary from a half inch to an inch or more in width and from two to four inches in length. The thickness is merely that of a few layers of folded paper. Forms with length and breadth nearly equal are sometimes found.

Charms for personal use are commonly carried in a specially constructed charm bag, either inserted in the girdle or hung therefrom, and often secured with a cord about the neck. Charm bags suitable for the use of children are obtainable in bright colours such as green, red or purple; those for adults in more sober colours such as grey or black. They are sometimes sold at the business offices of shrines and temples; more frequently at ordinary public stalls and shops near the sacred precincts. Those sold by religious institutions proper are often stamped with the official *imprimatur*. The smaller bags will hold only two or three of the amuletic folders; larger ones will hold twenty or thirty. The charm bag is particularly well adapted to the native Japanese costume. When the individual dons international dress the charms may be shifted to purse or pocket. The inner flattened surface of the *obiage* used to support the woman's girdle at the back, offers a convenient place in which to pack away charms, and when bound tightly about the back brings the entire magical operation into a very efficacious position with reference to the wearer.

Protective tablets, intended for posting up as guardian charms at the house entrance or for elevation to the god-shelf, are for the most part made of a single sheet of paper or slab of wood. Here again there are no standard sizes or forms. Wooden tablets are commonly folded in paper wrappings. Specimens in the collection of the writer vary from an inch and a half in width and five inches in length, to larger sheets twelve to fourteen inches in width to eighteen inches in length. All bear legends showing the particular human need which the device is intended to meet, as well as the name and seal of dispensing shrine or temple. Some bear pictorial representations of deities, shrines, altars or other sacred objects. Some are in the form of wooden boxes, approximately four or five inches in width, by ten or a dozen inches in length, by some three-quarters of an inch thick. The box form is marked on the upper surface with the name and seal of the original institution and a designation of the particular function of the charm; within is the magico-religious agency whereby the function is made operative. Regardless of shape or size, the charms and the protective tablets, made as they are largely of paper and wood, are notably impermanent. The devout worshipper is supposed to renew them yearly. This is not merely because the material itself degenerates rapidly but also because the protective influence itself tends to fade out with the passage of time. Charms are on sale at shrines and temples at any time during regular business hours. The simplest forms can be bought for a sen or so each; the large box forms may cost a yen or two. New charms are distributed to the protegees of tutelary deities at the time of great annual festivals or at the New Year's season. The authorities of the Grand Imperial Shrine of Ise, where the sun goddess, Amaterasu Omikami, the great ancestress of the Imperial Family, is worshipped, are particularly zealous in distributing new protective tablets to the nation at New-Year's time. Old charms may be returned to shrine or temple to be disposed of by the priests, or destroyed by fire or cast on flowing water and carried far away.

The use of the larger domestic protective tablets on entrances, inner door-posts, lintels, out-sheds and god-shelves has been mentioned above. Fishermen sometimes lash the larger wooden tablets to the prows of their ships in order to secure protection on the sea and a large haul of fish. Small shopmen, like restaurant owners, tea-house keepers and sake sellers, who are dependent for a livelihood on the whims of a passing public, are prone to attempt to gain favorable trade by this form of magical control. Taxi-cab drivers, dependent also on the chance smiles of fortune for daily bread and working in an over-crowded market, may occasionally be found suspending the charms within their cabs.

A further characteristic of these charms that should be specially noted is their diversity of function. While it is true that certain charms have a general range of efficacy and are regarded as a refuge against whatever evil winds may blow, by far the greater number are definitely marked as operative in specialized directions. The charms are thus for the most part specifics. A home or an individual to be reasonably well fortified against the mutations of fortune and the machinations of men and demons, should be arrayed with a well selected panoply of official charms. Hereby the directness of the control is heightened and the briskness of the trade promoted. A devotee has to provide himself with a dozen or more charms where otherwise a single "blanket" protection might suffice. Certain shrines and temples have gained nation-wide notoriety for the potency of their talismanic specifics. The protection to seamen and travellers on the water obtainable at the Kompira Shrine of Kotohira, in Shikoku, the charm against stomach disorders (particularly intestinal worms in children) of the Ana Hachiman Shrine of Shimo Totsuka, Tokyo Fu, the famous Mitsumine charm against burglary, the childbirth protection of the phallic Anaba Jinja of Miyanoura in the Inland Sea, the charm against damage by flood dispensed by the Suiten Gu of Tokyo, the lover amulets and the easy-birth charms of Sumiyoshi Shrine of Sakai, Osaka, the little wooden tickets of Narita—the securing of these and other specifics constitutes a primary interest of the Japanese people and often requires distant pilgrimages at no inconsiderable expense of time and money. It is important to secure the charms of the most famous religious institutions, regardless of whether or not they are of general or specific nature. Every Japanese hopes to visit at least once in a life time Kompira Sama of Shikoku, where the deity who presides over destinies on the sea may be approached and appeased, the Toshogu of Nikko where the mana of the first Shogun may be gained, the Zenkoji of Nagano where the oldest of the Buddhist images of Japan is housed, the Shinshoji of Narita where Fudo Sama is worshipped, the shrine of the Sun Goddess, "the Great Imperial Ancestress" at Ise, and, more recently, the magnificent Meiji Jingu of Tokyo.

A list of the most important of the interests covered by specific charms would include the following: *Kanan yoke* for protection against fire; *Tonan yoke* for protection against robbery; *Suinan yoke*, against disaster by water (rain and flood); *Kega yoke*, against injury in accident; *Anzan mamori*, for easy childbirth; *Akueki yoke*, against epidemics; *Nyonin fujo yoke*, against female impurity; *Kaiun yoke*, for improving fortune; *Kanai anzen*, security to the household; *Ryoko annon*, protection in travel; *Kaijo anzen*, protection on the sea; *Shobai hanjo*, prosperity in business; *Taigyo manzoku*, a big and satisfactory catch of fish; *Jishin yoke*, against damage by earthquake; *Enmusubi Omamori*, lover's charm; *Fukutoku Omamori*, for happiness and prosperity, etc.

A single shrine or temple will generally display for sale several different kinds of charms and protective tablets. Often the only differentiating mark is in the printed designation of the actual function of the charm. For example, the well-known temple to Kwannon Sama at Asakusa, Tokyo, formerly dispensed twelve different kinds of small personal amulets, namely, charms against disaster by sickness, against disaster by the sword, for love and respect (between husband and wife, and lovers), for protection in travel by road, against thunder and lightning, for protection in travel by ship, against intestinal diseases of children, against evil spirits, against small-pox, for improving fortune, against impurity and, finally, against fire and robbery. Just now only nine different forms are on sale. In form all of these Kwannon charms are identical, each one consisting of a small folder of white paper, making a flat packet one and three-quarters of an inch wide and two and a half inches long. All are marked on the upper surface with the shrine seal in red, and with a legend in black reading *Omamori*, and giving the official name of the temple, Konryuzan Sensoji. The special character of each charm is indicated by ideograms in red in the upper right hand corner. Within each is a text in Chinese from the twenty-fifth chapter of the *Fumonbon*—"The merciful eyes behold the masses; (she) gathers blessings boundless as the sea; the multitude of evils are defeated and scattered; O thou Myo on Kanzion!" To gain full assurance of safety the charm bag of the devotee should contain all of these devices.

The Asakusa Kwannon also advertises a powerful charm for easy delivery in childbirth. The cost is twenty-five sen. The device consists of four paper folders tied together with purple and red strings. The first part is one of the ordinary personal amulets of the Asakusa temple, identical with those described above, except that it is marked *anzan*, "easy delivery"; the second is a similar charm against impurity, marked *Fujo yoke;* the third is a small diamond-shaped packet containing raw rice; the fourth is a larger folder containing a long strip of colored paper. The combined charm has been laid on the altar before the goddess and saturated by prayer with divine influence. The rice should be eaten by the pregnant woman either in its raw state as contained in the packet or cooked up with ordinary food. The practice of eating sacred rice as a means of securing superhuman protection in pregnancy and childbirth is widespread in Japan. The remaining charms should be worn close to the abdomen within the inner girdle; the expectant mother will thus be carried safely through the months of gestation, and the easy delivery of a healthy baby safeguarded. The paper girdle contained in the packet is merely symbolical. Magical gestation girdles of cloth to be worn by pregnant women may be purchased at certain well-known shrines and temples. They are worn wrapped carefully about the abdomen, especially during the latter months of pregnancy, and insure the impartation of divine strength to their wearers.

The official charms, like those of ordinary folk creation, are dependent for their efficacy on a diverse magico-religious reinforcement. In the case of the former, magical potencies are strengthened by prayer and ceremony carried out in connection with presentation before the deities. This presentation, or impregnation ceremony, is generally performed with large batches of charms at one and the same time, after which they are placed on general sale. In special cases, however, and in consideration of appropriate fees, individual services will be performed and the charms privately empowered. This is frequently true of the large tablets in which case the total bill may be as much as two yen or more. Official charms are accordingly regarded as more reliable than those of private or home manufacture. Practically all charms carried on the person, as well as the protective tablets placed on the god-shelves, are those purchased at shrines and temples, and properly authenticated with the sacred seals.

Authentication is secured and the proper transfer of the mysterious unseen influence insured by some sort of artifice which is generally concealed within the enfolding wrapper. This in turn is pasted together so as not to be readily opened. In some of the gate guardian charms, however, the protective device is plainly exposed to view. The reason is obvious. Nevertheless, the people are commonly taught that they will be stricken with blindness if they open a charm and behold its inner *sacra*. It is this inner object that constitutes the charm proper. Classified from this point of view, the following main forms of protection may be distinguished.

### (a) Protection by the sacred name.

This may be either the name of the shrine or temple or the names of the enshrined deities. Within both the personal charms and the protective tablets of the large shrine at Yoyogi, Tokyo, where the Meiji Emperor and his consort are worshipped is printed in red the ideograms for *Meiji Jingu*. Such forms as Inari Daijin, (Great Deity of Inari), Ikudama Daijin, (Great Deity of Ikudama), Kifune Daijin, (Great Deity of Kifune); are very prevalent. Sometimes the names of all the individuals of a group of deities are given, as in the case of the tablet of the Great Shrine of Izumo, wherein appear: Ame no Minaka Nushi no Kami, Taka Mimusubi no Kami, Kami Musubi no Kami, Okuni Nushi no Kami, Amaterasu Omikami, Ubusuna no Kami, and Ame no Hohi no Mikoto.

No case of an official charm has yet been found wherein protection is secured by the name of a living person.

### (b) Protection by the sacred image.

This form is very common in Buddhism and fairly so in Shinto. Images are printed on paper in black, red or multi-color, stamped or burnt into wood, or moulded of metal or clay. Examples are numerous. The image of Jizo is especially efficacious in childbirth and in the rearing of children. Pictures of Daikoku and Ebisu promote material prosperity. The representation of Inari Sama riding on a fox ensures fertile fields and good fortune in the home. Fudo Sama, with a sword in one hand and a rope in the other, will keep out burglars. A picture of the Naminori Daikoku (Wave-walking Daikoku or God of luck) from the Sambutsudo of Chuzenji (Nikko) will stay the feet of robbers and ward off other dangers and evils, etc.

### (c) Protection by the representation of a ceremonial object.

The representation may be printed; it may be a symbolic, material representation of the object, or, it may be part of the original object itself. Here again examples are numerous. The most powerful purification device of Shinto is an object called by the name of *onusa* made by attaching streamers of cut paper and hemp fibre to a branch of the sacred *sakaki* tree. Sometimes the sakaki is omitted, in which case the object takes on a shape suggestive of a large duster made of paper. Symbolic representations of the onusa are made by wrapping a thin strip of white paper about a small stick of wood. This contrivance constitutes the amuletic center of charm and tablet from some of the greatest of the shrines of Shinto, such as the Ise Dai Jingu, the Yasukuni Shrine of Tokyo, and the Toshogu of Nikko. One of the charms from the Great Shrine of Idzumo contains a printed representation of the onusa accompanied by the name of the chief of the deities worshipped there, Okuni Nushi Daijin, "Great Land-Possessor Great God." The centre of the charms of Tsukuba Shrine where Izanagi and Izanami, the sky father and the earth mother of the Japanese race, are worshipped, is a small bit of white silk cloth that has once been part of the offerings presented to the deities. From Futami at Ise comes a small bit of sea-weed offering. A printed representation of the *himorogi* is sometimes met with. This is a sacred tree, hung with cut paper and hemp fibre as in the case of the Onusa, and surrounded with a sacred fence. The himorogi is probably the most ancient form of the Shinto shrine. Sometimes the protective device is a printed representation of the *shintai* or sacred object about which the shrine is built. From Kashima, for example, comes an earthquake charm depicting the sacred object in the form of a stone sunk in the ground, surrounded by a fence and approached through a *torii*. Local legend has it that the stone was crushed down by the hero-god on to the head of a large fish that was writhing in the bowels of the earth and causing earthquakes. It should be added, however, that the portion of the stone that shows above ground looks suspiciously phallic. Another charm from Futami (Ise) shows the famous male and female rocks bound together by a *shimenawa* (Sacred Straw rope). Pictures of Shinto mirrors and the "jewels" of Inari Sama, which again are probably phallic, are not uncommon. Behind all these operations is the principle that the ceremonial object, and, of course, its representation, share the mysterious power of the original deity, or of the rites in which they normally appear.

### (d) Protection by sacred texts.

This form has been already described in the account of the charms sold by the Asakusa Kwannon of Tokyo, and requires no further exposition here. Sanscrit texts are frequently found within the Buddhist charms. Passages from the old norito are some sometimes discovered within those of Shinto.

### (e) Protection by material objects with magical associations.

Within the lover's charm of Sumiyoshi Jinja, Osaka, are two pieces of wood, a male and a female stick, tightly bound together. The lover's charm from the Kifune Shrine near Kyoto similarly ties together a white and a red thread. The easy-birth charm from Kamo Jinja of Kyoto, is an arrow which pierces easily through all obstructions. The Takio Shrine of Nikko, which is a branch of the Futaara Shrine, sells a form of charm which when worn on the person brings children to childless parents. Within the charm is a bit of gravel. The gravel, however, has had an interesting history. In the mountains back of the shrine is a large rounded rock the shape of which strongly suggests the abdomen of a pregnant woman. Upon this mother stone, baby stones are placed and when they have become sufficiently saturated with impregnating influences they are crushed and made into charms called " baby-seed stones."

The Ana Hachiman Shrine of Tokyo dispenses a three-fold charm against intestinal worms and other internal troubles. First is a general protective amulet containing the names of the three deities worshipped at the shrine; second is a folder containing two small paper packages each holding two red balls. These are to be taken internally. Chemical analysis shows that they are neither more nor less than red paper. Unrolled they take on the shape of little red worms, wherewith other worms are chased out of the human body. Finally there is the most remarkable part of the whole device, namely a box about four inches wide, twelve inches long and one inch thick. Within are the ideograms of a great variety of worms and crawling creatures, each one pierced through with a nail. The box is to be placed up in the house facing the south.

Charms for protecting silk worms sold at Kokage Jinja of Kagori Village, Ibaraki Prefecture, contain pulverized stone obtained from grinding with a small stone on a mother rock that is shaped like the cocoon of the silk worm. Behind all these devices one can easily perceive the principles of imitative and sympathetic magic.

The religious significance of the charm has perhaps already been sufficiently indicated in what has been written above. A concluding word may be in order, however. The charm brings to individual and to home feelings of control and security in dealing with situations wherein the sense of the ineffectiveness of ordinary human control is acute, and, consequently, wherein security and assurance are incomplete. They also deepen the feeling of intimacy between deity and worshipper. The sincere believer, fortified by charms of shrine and temple, feels himself in possession of an official certification that he is under special divine protection. With the extension of scientific control and the improvement of social co-operation it is to be expected that one of two things will take place; either these charms will be given up altogether, or the use thereof will be rationalized and the attempt made to make them the bearers of higher ethical ideals. As a matter of fact both these tendencies are manifesting themselves in comtemporary Japan. The use of gate guardian charms is rapidly passing out in the large cities. Progress in the knowledge of valid cause-and-effect relations is making large inroads on the old magical controls. The fact that the Kwannon Temple of Asakusa, Tokyo, has abandoned the sale of charms protecting against thunder and lightning is typical. The general knowledge of electricity and the scientific means to be adopted in protecting against lightning have forever displaced the old thunder god and destroyed all interest in buying thunder charms.

The other tendency is that of rationalization. The Dictionary of Shinto Deities (*Shingi Jiten*), in its article on "sacred charms" (Shimpu) after calling attention, very properly, to the fact that the significance of charms varies greatly according to the stage of belief of the individuals receiving them, goes on to describe the state of mind of the well-informed modern man who may still continue to receive charms as expressive of the spirit of the shrine and as an indication of his allegiance to higher shrine institutions and to the nation.

Yet when the so-called scientific controls break down, man, rather than face life as utterly futile, turns ever again to the older way. And who shall say that he is altogether wrong? I recall visiting late one afternoon a great temple in the city of Osaka, where in one of its manifold departments was a shrine where needy mothers sought aid in nursing their children. Milk shortage has often been, and still is, a severe crisis in the Japanese home. Evening darkness began to fall and the priest in charge began to close the doors. Just as he had locked the outer gate a young man rushed up and cried out, "Am I too late to enter?" "I'm sorry," replied the priest, "but you will have to return tomorrow morning." Even in the gathering dusk I could see the deep dejection and disappointment that covered the young man's face. "What is your trouble?" I asked him. "My baby is dying," he answered. "Are there no physicians in your town?" "Yes, and I have called them all in one by one and they have given me no help. My baby is dying because my wife can give no milk, I have travelled all day to come here to pray and get an emma to take back to her."

# THE CHRISTIAN MESSAGE AND THE EDUCATED CLASSES IN JAPAN

## A Study of some of its Difficulties

C. B. OLDS

Why are not earnest and influential men in Japan in larger numbers taking enough interest in the Christian cause to identify themselves with the Christian churches?

This is a question the answer to which we would all like to know, especially as we are launching this year upon an extended evangelistic programme embracing practically all of the Christian churches. Believing that material at least for a reply might be afforded by a questionnaire putting just that question before representative thinking men in Japan, I wrote it out some two months ago, in both English and Japanese, and sent it out to about 200 picked men, half living inside of my prefecture (Okayama Ken) and half outside of it. The men were selected from some ten groups, approximately ten men to a group, ten inside and ten outside of the ken, all recognized as outstanding men. The groups included about thirty Christians in each of the two divisions, distributed under the categories of missionaries, pastors and laymen, with seventy non-Christians, representing educators, men of other religions, writers, doctors, business men, politicians and a miscellaneous class. To the letters thus sent out just about half as many replies came back. In order to make the replies definite, and yet leave room for careful thinking, I suggested eleven alleged reasons that might be advanced by people generally for lack of interest in the Christian cause, and asked each one making reply to record his opinion as to the order of importance among the reasons suggested. I also asked for reasons other than those contained in the list.

The replies elicited surprised me for the mature and detailed thought that had been put upon them, especially in the case of the non-Christian writers. The educational class made the best showing so far as interest is concerned, 18 replies coming from a possible 20, which shows how deeply alive educationists are to the problem of spiritual culture.

Another occasion for surprise was that there was no unanimity of opinion as to the importance of the reasons advanced. Of the eleven reason indicated in the list there was hardly one that did not receive the first emphasis by some writer, while there was not one of them that the large majority agreed upon as being first. In so far then, the questionnaire was a failure, for it did not give a unified and categorical answer to our question. However, the immense variety in the replies is interesting as suggesting how complex is the problem that we have to face in planning our evangelistic programme.

I shall not undertake to reproduce all the many shades of opinion that were elicited, but in connection with each question will try and present the significant trends of thought which should be of interest and value to us as Christian workers.

The first question proposed was this:

1. Is it because men are so absorbed in other things which they consider more important that they pay no attention to Christianity?

Of all the reasons cited this perhaps bulked as of largest importance. More than half of the missionaries replying made it the predominant reason, and all but one regarded it as important. The pastors also were pretty well agreed that it is important though not of the first importance. They would qualify the statement by saying that while all society seems to be absorbed in the economic and financial problems of daily life, yet it is not a matter that affects Christianity alone, for all religions find the same difficulty. Materialism, especially as accentuated by the teachings of Marx, seems to have so infected society that men generally have come to discount the value of all religion and no longer believe that religion has power to affect a reformation of society or to modify human life. Men of other religions bewail the same tendency, though one thoughtful man says it is due to a lack of proper religious education.

The laymen are not so emphatic on this point as the clergymen, and the educationists are still less so, only a third of the number making much of it. Some say that not only Marxianism but Confucianism is responsible for it, with the result that religious consciousness is little developed in Japan. Only in times of stress or discouragement do most people devote themselves to religion and then it is only as a sort of anodyne to their troubles, so that they are quick to drop it off again as soon as the skies clear. The rank and file, they say, regard religion as simply a set of forms that have to be maintained because of their usefulness in connection with births and deaths and the other major events of life.

One, and he a Dean in a Commercial School, would even go so far as to say that in order for religion to come to its rightful place in Japan, it must somehow be gotten into the public school system with credits given for work in religious subjects. This, he says, is a strong desire on the part of educationists. A noted critic writes, "The present only is important in the eyes of most people and so religion that deals with future matters may well be committed to religious specialists. Religion is a luxury and not to be indulged in by people generally until the necessary things are supplied." Another gives as a reason for the lack of interest in Christianity the fact that Christianity is generally regarded as the religion of capitalism, and they will not stand for that.

2. Is it because men believe that the teaching of Buddhism or some other religion is superior to that of Christianity?

Most missionaries regard this as a reason of but little weight, at the present time at least, however it may have figured in the past, though the head of a large Mission College puts it third in the list so far as her girls are concerned. The common opinion expressed is that the difference between religions has penetrated so little into the consciousness of the people that it is a matter of little concern to them which religion they hold, consequently unless people have become convinced that there is reason for change, they stay on in the faith into which they were born and take it as a matter of course that theirs is the best religion. The superficial presentation of Christianity on the part of Christian leaders is responsible for this, a leading pastor declares. One pastor sees a tendency to return to the religions of the past, especially Shinto; the reason for it, he thinks, is a wide-spread dissatisfaction with the civilization that seems to be the legitimate fruit of the Christian religion. The hereditary bias against Christianity as a hated and poisonous sect, therefore, still persists, especially among the ignorant classes.

There is hesitation manifest, even on the part of Buddhists making reply, of asserting categorically that the superiority of their own religion is a factor in deterring men from interesting themselves in Christianity now. Three of this number do, however, affirm it. One, a Nichiren priest, says the doctring (*kyogi*) of Buddhism is deeper than that of Christianity, while another declares that from a philosophical and nationalistic point of view, Buddhism is superior, an opinion that two or three educationalists also share. One, the Director of a government college, who knows the world well also, goes so far as to say that the doctrines and teachings of Christianity are inferior to those of Shinto, Buddhism and Confucianism, an amazing statement coming from such a source, that we can hardly credit. A Shinshu priest makes a more balanced statement when he says that Christianity is superior in that it puts more emphasis on life and conduct, though in doctring (*kyokun*) it is inferior. This would apply of course to the Mahayana type of Buddhism, in his judgment. Several think that Christianity is too narrow, and laugh at its professed values; but most are inclined to regard all religions as of value in teaching the way to God, and to respect and commend them accordingly. This is a hopeful sign thought we might wish for a little better discrimination.

3. Is it because men think that the Christian system of thought and life is not adaptable to Japan?

The opinions expressed in regard to this question are about equally divided. Some say that it counts for nothing as a reason for not accepting the Christian faith, since the Christian religion is adapted to Japanese conditions, while others just as emphatically assert that it is too foreign to the national genius to make it possible for it to secure a firm foothold. Let us look at the statements in detail.

Some hold that it is simply unreasoning prejudice against ideas that are supposed to be inimical to the national life that keeps men from accepting Christianity's teachings, and that therefore when this prejudice is dispelled Christianity will have a clear field. Such men think also that the anti-foreign wave has practically passed by, or had until it was revived by the recent anti-Japanese legislation, which has caused a recrudescence of national feeling and hatred or apathy toward Christianity. Others go into the question of national welfare more deeply. To every loyal Japanese, they say, the preservation of the national ideals is of first importance and they are not a little worried lest the encroachment of Christian ideas may result in injury to the national spirit. It is the oft-reiterated statement of the men answering this questionnaire that the worship of ancestors and of the Imperial house is central in Japanese culture, and that therefore unless this is recognized and a place made for it in Christianity the Christian teaching has little chance of being universally accepted. The whole question of the meaning and the place of the worship of the shrines has been brought out into the light again by the recent discussions and we cannot dwell on it here. We can only hope that out of this long controversy a *modus operandi* may at length be worked out satisfactory to all. In the meantime we must heed the injunctions that have come out of this questionnaire and see the point of view that is shared even by the most thorough-going Christians, namely, that in teaching Christianity we cannot ride roughshod over national ideals but we must learn from Buddhism and Catholicism, as we are urged to do, the science of adaptation, though without compromising the fundamental ideals for which we stand.

" There is no essential disharmony between Buddhism and Christianity, if studied deeply " ; says one man, " both find a common basis in love. Therefore," he concludes, " we must study Buddhism thoughtfully." President Daikubara of Doshisha writes : " We have much to learm from Buddhism and the other agencies that worked during the Tokugawa era to develop the wonderful culture that came out of it. We must catch the spirit of that culture also and incorporate it into our own thinking and methods of Christian work."

Another declare that if Christianity were more fully nationalized our people would be interested in it, and the statement is borne out by such movements as that connected with the *Kibo* magazine during the last few years. Here is an organization of over a million members probably, started and led by a man who was educated in thorough-going Christian idealism and whose cardinal principles are the Christian ideals of faith, hope and love, but worked out in thoroughly practical ways and with a strong nationalistic impulse. The result is that it has captured the imagination and allegiance of a vast number of people, to whom it has become almost a religion, though it does not profess to be such. The same might be said also of Tenko Nishida's wonderful movement which may be chacterized as almost supra-religious, if the Kibo movement is regarded as infra-religious, for Mr. Nishida writes, "I speak not as a teacher of religious truth but as one who puts it into practice."

Surely this problem of adaptation is one of the greatest that the Christian movement has to face. For some reason the Christian church doesn't seem to have found its proper stride in Japan and criticism on the part of thinking men is rife. This criticism as revealed in the questionnaire, extends all the way from unreasonable dissatisfaction with Christianity's fundamental teaching and philosophy, to its methods of worship, its organization, its spirit of exclusiveness and its half-heartedness in propaganda, all of which we must take into careful consideration.

4. Is it because men are unwilling to break away from ancestor worship or hereditary religious belief?

Here also there is great divergence of opinion. Some say yes, with emphasis, and some say no, quite as emphatically. The consensus of opinion seems to be that while to break with the traditions of the past is not impossible, it is yet practically difficult, and will be, until there is a more widely diffused understanding of what Christianity stands for and until it is more fully assimilated in thought and action. Change in this respect is of course going on more rapidly in the cities than in the country.

The pastors are more alive to the situation than the missionaries. The latter do not seem to realize the force of habit and enertia, and the power of loyalty as a deterrent factor. A Shingon priest says, "Fear lest they be thought guilty of disloyalty to ancestors and to the national ideals, makes men hesitate long before making any change in their religion." A Shinshu priest, on the other hand, declares that when a high religious consciousness is developed, men can and do break away from their allegiances, while Mr. Nishida declares that it is becoming more and more possible. This is also the opinion of most of the educationists. "If the new religion is demonstrated to those concerned, as superior," says one, "the change is not difficult, though the fact that in the Tokugawa era it was not possible for one to change his religion makes some men think still that they can not or should not change now, while still more think that there is nothing to be gained by change since all religions have the same end in view." "Rather than urge for a change of religious forms," says another, "a more through-going study of Buddhism should be made with a view to showing men in what respects Christianity is superior and how the new ideals and principles may be added to what they already have. Thus," he says, "by the operation of the principle of selection, the old and the new may by proper instruction be brought into harmony."

5. Is it because men are unwilling to adjust themselves to the high moral standards of Christianity?

There seems to be a general reluctance to discuss this question. Many say yes, and many say no, but without comment. The Christians are more inclined to attach importance to this than the non-Christians. The upshot of the discussion, so far as it is seriously considered, would seem to be something like this: most of those representing other religions do not think that the Christian standard of ethics is any higher than their own; some think it is even less so, though where this thought prevails it is clearly recognized as due to lack of knowledge of what the Christian standard is. Most people are not afraid of high standards, it is asserted; rather they are desirous of standards higher than what Christianity is giving them. Many feel, however, that Christianity is unnecessarily strict along certain lines, as for instance the use of *sake* and tobacco, and the sex relationships. Religious teachers who insist upon such strict principles are regarded as slaves to their ideas and are not therefore to be followed. "Peoples' moral standards," says one pastor, "are generally low and they do not know what the standard of Christianity is because they have had no one to teach them. If they dislike it, it is the dislike of prejudice—rejecting without tasting. But evangelism and education will cure this." One Shinshu priest says, "People who are only formally moral and shun the hard things of life shun Christianity;" while the Nichiren priest says, "It is not possible anyway for a religion to live up to its teachings," and still another priest scouts the idea of a superior Christian ethics. "Rather," he declares, "the Japanese principles of ethics furnish a sufficient road of progress and advance for all peoples."

6. Is it because Christianity is inadequately presented by an under-educated ministry?

This is a matter that has been much discussed, and so we should welcome whatever the questionnaire may add in the way of light.

What say people? In the first place nearly half of the correspondents are nonchalant, either saying that it is no reason at all, or else making no mention of it in their lists. But by those who do answer in detail there are some significant things said. Most of the missionaries regard it as a reason but not an important one. Most of the pastors, on the other hand, stress it, regarding it as a very potent and valid reason for Christianity's lack of success. One pastor says, "In our spiritual training and in our moral training, we are deficient." Another, "our knowledge of Japanese history and traditions is inadequate, and it is imperatively needed," another, "we are lacking in power to lead the thought of intelligent people"; and still another, "our sermons are too poor for the intelligentsia and too exalted for the common people," a sentiment upon which the comment of the Nichiren priest—the only Buddhist answering—throws light when he says, "There are more good pastors than poor ones, but the common people understand the poor ones better."

Only one of the pastors is satisfied that the ministry is adequately educated, and he is a metropolitan pastor. Half of the laymen are satisfied, but of the other half one says, "The people are tired of moral sermons"; another, "They are lacking in social outlook and in common sense"; another, "There is no lack of education in the ministry but there is lack of enthusiasm and faith and even of moral character."

Most of the educators are satisfied apparently with the educational standard of the clergy, regarding them as better educated than are the teachers or priests of other religions, though there is desire on the part of some for better training in science, and on the part of others for more interest in current thought-problems such as are related to social welfare and economic improvement. "Too much preaching of dead doctrine and too little preaching of living issues," says another. The Christian headquarters should advise their workers," he continues, "to emphasize the latter, and yet," he wonders, "do the Christian authorities wish it?"

It is interesting to see how often the demand for better moral qualifications comes up. "Not better education but better character." "Greater humility of spirit, greater personality, more common sense, more enthusiasm—this is what we desire in pastors," says the non-Christian head of the local medical university. "We want laymen-like pastors," he continues, "not to be great but to be servants; not glorying in their own teachings or achievements but humble; learned but not boastful; filled with the servant consciousness not the hero consciousness,"—such is his demand. While in conclusion, Mr. Nishida says, "Pastors do not adequately present Christianity either in their teachings or in their lives. This is the great stumbling-block to the adoption of Christianity's high ethical principles. It is because they are not sufficiently educated. It is because they are too keen on proselytizing," he says.

7. Is it because the Christian forces are more eager to build up their churches and their system of beliefs than to get the principles of Jesus into operation, regardless of church success?

Yes, say some forty; no, say six, while the rest say nothing. The voices raised in assent to this suspicion in general are not Christians (though there are earnest men among the Christians who recognize the justice of the allegation and lament it), but non-Christians —educators, critics and other writers. "Too much eagerness on the part of the churches to save themselves first," says one missionary, while a pastor regrets that becoming a Christian to most people means chiefly helping to assume the burden of church support, while "strife among the sects for pre-eminence," says another, "is revolting to people generally." "There is too much of professionalism about the whole movement," says a layman, "that repels the public. The pastoral office is too much regarded as a means of livelihood, whereas what is needed are men like Paul and Peter and Kagawa, who will give themselves without stint." "There is too much eagerness," says another, "to uphold one's own particular faith against the rest." People don't want new creeds or dogmas but they do want the abundant life that Christ gives.

"Why," says one prominent politician, "do we make so much of the unfortunate distinction between believers and unbelievers? This turns people away." "Why," asks a primary school principal, "are we so anxious to draw in the net in all of our evangelistic meetings, rather than let the gospel message make its own appeal?" "And why," queries still another, "instead of urging the bourgeois to prayer, do we not urge them to a right life? By a few minutes of religion each day people are made to forget the injustice that is rife, the rest of the time. Therefore the common people do not like Christianity.

If we assembled less in our churches," he declares, "and went out into the streets to work for the common people, the results would be different." Perhaps he is right.

8. Is it because the Christians do not practice the principles of Christ as they profess to do?

Yes, yes, say 70 out of the 100, while five say no, and the rest are silent. But we all know the scandalous charge against a Christianity that produces Christians that are such in name only; and we know how hard it is to meet it, for the dictum of "by their fruits ye shall know them," is just as true now as it was when it was first spoken.

But not many would put it first as a cause for Christianity's failure to reach Japanese; perhaps not enough do. Here is what they say: "The Christian logic is good but the Christian practice does not measure up." "Humility is Christianity's principle, pride and self-seeking the Christian's practice." "Christians are supposed to love one another but between themselves, as sects, they fight one another." "There are model men among them, but the majority are of the other kind." "If the majority of Christians lived up to their profession, in all probability the religious aspect of our country would be completely changed." "Yes," says one, "this is so, but rather than the failings of individual Christians it is the politics, diplomacy and militarism of so-called Christian nations that raise doubts within us."

And then there are more specific charges and demands. "The abstract idea of God," says a prominent novelist, "does not satisfy us while oppression is rampant in society. If people are to be reached with a spiritual message, class distintions that undermine the principle of equality must first be done away." And another: "While capitalism is not in harmony with the Christian idea, yet the persistent effort by the Christian churches to harmonize the two is a pregnant cause for their lack of success." "They are too easy-going and sentimental;" says a leading socialist, "they do not seek sufficiently to help the unfortunate, they do not sympathize with the working-man as Christ did; they are satisfied rather to gather about their organs and sing and pray and sentimentalize." "And as for Christianity in the large," says another, "look at America. By America's attitude toward the immigration question and by her race prejudice, the principles of the Christian faith have been belied, and that is why Japan is not more interested in the Christian propaganda." Surely these are harsh words, perhaps unduly harsh.

But there are mitigating opinions. One man says, "yes, but 'harmonization of word and deed' (*genko itchi*) is most difficult of realization and the failure is not confined to Christianity. Rather Christianity goes ahead of other religions in measuring up to its high ideals. And even if there are hypocrites, that doesn't invalidate the ideals." "Men generally have great confidence in Christians," says a prominent banker, and, he might have added, they are much sought after for positions of trust, as has been so often said.

9. Is it because men are looking for an eclectic religion that will combine the best elements of all the religions and be superior to them all?

Answers to this question are surprising in that, whereas there has gone out abroad the oft-expressed opinion that that was the direction in which the minds of thinking Japanese were tending, there seems to be little evidence of it in the replies that have come in. It *was* a hope, it was admitted by many, but it has long since past and it is regarded now as an idle dream, impossible of realization.

So much at least, as regards the emergence of a new, formally organized, synthetic religion that shall combine the strong elements of all. There is quite universal agreement on that point. As for the enlargement of the religious horizon and the acceptance of new ideas from religions other than one's own so as to enrich the content of one's religious faith and practice, there is not doubt that that movement is growing. The extreme popularity of the Kibo movement is a case in point, as has been already indicated. Also the widespread interest in Mr. Tokonami's "Three Religions Conference" several years ago, which would even indicate a desire for some kind of a religious *rapprochement*. Even our Nichiren priest hopes for the coming of a new saint to lead us, greater even than Shaka or Christ. While one of our Christian leaders declares that there is a hope among the intelligentsia that through the contacts that are being made between East and West there may come about a harmonization, not only of the civilizations but of religions also, and urges that Christianity may well regard its mission to be just this—which will be the fulfilling of the law and the prophets.

It should be noted that it is the Christians chiefly who are looking out in this direction with hope and faith, though one famous literary critic says, " Rather than expect the development of a synthetic religion, there is an ardent desire and hope now manifest that there will be built up a new, socially minded ethical ideal that will result in a new social structure." But isn't this exactly what the religion of Christ leads to and shouldn't we press on unfalteringly to the realization of this as Christianity's major enterprise?

10. Is it because Christianity is too intolerant of other religions?

Here there is marked difference of opinion. There are those who declare with vigour that it is one of Christianity's characteristics that she is intolerant, and there are those who, on the other hand, are just as insistent that Christianity's toleration is its strong point. Both groups are alert to defend the attitude taken as the proper one to take. One, a pastor, says, " There should be no tolerance for those sects whose ideals are so low that we cannot countenance them." " How can monotheism be tolerant of polytheism?" asks another. " Rather we are inclined to be too tolerant," says a third, " and the result is lack of zeal." And the one-time mayor of Okayama, and a Christian, says, " Intolerance is not characteristic of Christianity alone but of all conscientious people of conviction. If there is conviction, men cannot be tolerant; if they are, they will soon lose their conviction."

A layman, on the other hand, admits the truth of the charge and says, " Yes, and it is for that reason, namely, the shallow thinking and intolerant spirit of Christians in general and of pastors in particular, that Christianity is disliked." The best defence that most try to make is that Christianity is more tolerant than Buddhism or the other religions, a statement that might perhaps well be challenged.

The attitude of one prominent layman approaches, however, what may be considered our proper Christian position. He cites the existence of religions with ideals so low that we can well forgive intolerance toward them, but continues, " Rather, however, Christians should have for such a deeper love. This," says he, " I desire without ceasing. In the presence of great love there are no enemies." " If the welfare of society is the end in view," says the present mayor of Okayama, " every religionist should with humble attitude be able to find an acceptable way of presenting his teaching. This is what I hope for in connection with the Christian cause." Mr. Nishida comes closest of all perhaps to what should be the Christian ideal. "We must not compromise," he says, "but declare the truth as we have it, though with broad-minded tolerance. For we must realize that at the same time with ourselves there are many others who are working for the salvation and welfare of men, though confessedly from a different platform from our own."

And why not? Is there any advantage to be gained by our attitude of superiority, or as though we held a monopoly of truth? Rather isn't this a prime reason why we should expect the Christian propaganda to be feared and hated and opposed by those who are intrenched in their own convictions? Not more toleration is needed, perhaps, of a sentimental sort, that surrenders conviction and becomes namby-pamby, but more understanding, more sympathy, more love and more will-to-cooperate on the basis of loving and invincible goodwill.

11. Is it because religion in any form is regarded as a spent force and is no longer needed?

"Yes, I really believe it," says a great critic. "Christianity and Marxism now stand opposed," says another, "and most young men believe that Christianity is unable to solve life's problems." "People may still believe in the mission of religion," says yet another, "but what they see is religionists boasting of what their religions can do but with no evidence given them of the power of those religions to transform politics and rebuild society, and therefore they say, religion is a spent force." "Radicalism is spreading the idea," says a missionary, and "there are socialists who would put an end to all religion" reiterates a pastor. A leader in the Socialist Party says, however, "Religion is not a spent force. It shall not be so! If we hold aloft the true cross, relieve the poor and oppressed, abolish capitalism and preach sacrifice, and show real sympathy for the laborer, a new gospel will be born." "Scientific study," says another, "has wrought great changes in our thinking and in the conditions of our life; consequently the old religious sanctions that have not been adjusted to the changed conditions have lost their force, but with religion as such it is not so."

Religion a spent force! The suggestion is greeted by a chorus of noes. Almost with one accord our correspondents repudiate the suggestion. "Religion is not a spent force," says the head of our Medical University, and he is not a Christian. "We must have religion in our lives," he says, "to give peace of soul; and yet"—and here is the rub of what he says,—"And yet it is a question how far Americans and other Westerners really respect and work out the principles of Christianity in their daily life and business." "Religious leaders must be more active and determined, for salvation is to come only through religion," says a clerk. And a leading Shintoist in this city expresses it perhaps best of all when he says, "So long as men differ from one another in all that makes up life, religion will be necessary. So then, with faith as a basis, religion will continue to heal the sick, help the weak and relieve the oppressed, and in this will be made manifest the works and the grace of God."

Little space can be given to other reasons that are advanced outside of the suggested list. But among them the following are given. "Separation from the mother church, resulting in lack of unity in doctrine"—this of course from the Catholics, and there are two of them who so agree. "Failure to preach the whole Bible,"—this from a fundamentalist. "Christian services not made sufficiently attractive—lack of reverence, lack of dignity"; "preaching not good enough, not scholarly enough, not on fire enough, not sufficiently prepared"; "nothing done by Christianity to restrain the world war"; "race prejudice manifested by Christians and Christian nations"; "lack of union in evangelistic effort"; "Why don't we get our Christian forces together more, so as to develop *esprit de corps*, as other religions do in their festivals, etc.?" "why don't we unite with the Episcopalians and the Catholics in this union evangelistic enterprise? Catholicism with its ceremonies, appeals more to the Japanese than Protestantism"; "too much dependences on figures"; "religious propaganda too professional, too perfunctory, too mercenary"; "science has usurped the place of religion"; "too much is made in religion of the physical and the intellectual, and with too great emphasis on political freedom, with the result that Christianity has lost something of its inner power and authority"; "the growing lust for pleasure and material comforts has blunted the spiritual sensibilities"; "Christ has not been made sufficiently central in preaching; a new baptism of the Holy Spirit is needed"; "Christians do not give enough, nor sacrifice enough"; "we are too impatient for quick results; it took 300 years for the Tokugawa era to accomplish its cultural training; it should take Christianity many centuries of sacrifice and diligent work"; "preaching is too much confined to the churches; Christianity's chief work perhaps, should be done outside of the churches."

It is hardly necessary to add to this list, though we might go on indefinitely. What is the upshot of it all? Isn't it this, that we need more love—love in action? "The love of Christ constraineth us," said the apostle. Does it in our case? Is that our weakness? Is that where our Kingdom of God campaign is likely to break down? The suggestions that have come out of this questionnaire are largely negative, it is true, and a bit disheartening. It should be followed perhaps by a similar investigation that would bring out the strength of the Christian appeal. These suggestions, however, should not discourage us, but rather cause us to gird up our loins anew and with new determination move forward to the accomplishment of our great task.

"We are not here to play, to dream, to drift;
We have hard work to do, and loads to lift;
Shun not the struggle, face it; 'tis God's gift."

# THE CO-OPERATIVE MOVEMENT IN JAPAN AND ITS PART IN THE CHRISTIAN SOCIAL PROGRAMME

TOYOHIKO KAGAWA

"Why don't Christians stay in the Church?" Very frequently I am asked this question by critics. In one short sentence I can answer it: The chief reason is that church members are not living up to the teaching of Jesus Christ. He taught us to love one another. "By this shall all men know that ye are My disciples, if ye have love one to another." Jno 13:55.

The mutual aid system inside the church is very poor. Protestantism despised economic enterprise and even charity. Luther and Calvin, the Protestant reformers, both looked down on economic expressions of the Christian spirit. Guilds and Mutual Aid Associations were actually dissolved at the time of the Reformation. Then came the French doctrine of *laissez faire*, which doubled the persecution of pre-Reformation 'Mutual Aid' ideas. As the result of all this the brotherhood movement, one of the greatest and most characteristic manifestations of early Christianity, has left the church in modern times, and has established itself in secret societies, in labour unions, and in the many variations of the Co-operative Movement.

We need to welcome back the system of mutual aid into the Protestant Church and re-establish it among us. Otherwise church worship will be a mere rainbow in the air, its organization an empty carcase of individualism. If this seems strong language, consider the following facts.

Japan's population is the densest of any nation in the world for its arable area. Fifteen Japanese must live in a space that supports one American. The income of the Japanese on the average is little more than one-fifth of that in England and one-sixth of the average income in America. Since 1920 business depression has brooded over the nation with ever deepening menace, and the 1923 Earthquake destroyed one-eight of its wealth in a moment. This last year has seen more labour trouble than in any previous one, and unemployment is daily increasing. The other day I received a letter from a Nagoya labourer. The substance of it was that 'Loving-kindness' is a mere bourgeois theory. How can proletarians love one another," he demanded, "when they are so desperately poor?"......

The church must meet this situation. The times demand a radical readjustment. Japan's economic condition demands it. Russia's communistic challenge forces it.

But somebody will say that the effect of mutual aid societies will only be to increase the number of rice Christians.

I do not think so. Love is a thing that is transmitted. Love is contagious. When a person is loved, he will transmit that love to others. Babies that are loved become adults who love other babies. And unless we afford a practical expression of love through an effective mutual aid system in the church, its members will not know how to love others, and the church will never prosper.

The weakness of the Protestant Church lies in the fact that its members are too individualistic. They come to church only to worship, and do not have connection with one another as in a living organism. As a church-group they have no programmes for social betterment. Individuals among them manifest an interest in purity and in prohibition. But as organized movements, the purity and temperance programmes have had to move out from the church and become the *Kyofukai*, the *Kakuseikai* and the *Kinshukwai*. Aid for the unemployed and for paupers left the church and became district committees. The church meanwhile holds on to its big buildings without housing in them any service for the weak and oppressed, such as Jesus Christ taught in the 25th Chapter of Matthew and in many other places.

This plan is becoming intolerable. The young men of Japan find the church very vacant. Sermons sound to their ears like whistling wind. They no not understand vague prayers which are not put into practise in practical living. History teaches that when the church sinks into individualistic mysticism and has nothing to do with society, as it did in the Eastern branch, it loses its influence or even dies out entirely. In contrast to the fate of the Eastern

Church, is the history of the Church of the West; at the period when it had the Brotherhood Movement it was very prosperous.

But *how* can we organize mutual aid societies inside the church?

It is very difficult to have a strong mutual aid society with only one small church. At least a thousand Christians are needed to form a good mutual aid society, adequate to guarantee a sufficient sick benefit. I have been making attempts in Kobe, Osaka and Tokyo, at having separate societies for the past eight years. Through these experiments in each of the three cities I have learned the necessity of having larger groupings, of from one to two thousand members, for thoroughly satisfactory results.

In the Tokyo Society, started just after the earthquake, we had a membership of three hundred and fifty at the start, and expected it to grow larger. Instead it dwindled, because the idea had not yet taken root in the churches. The Christians were relatively prosperous, too; but they were not converted to social responsibility nor educated in the Co-operative System. At present the membership of this Tokyo Society is just under one hundred. Fifteen yen a month is all that can be allowed to each sick person with such a membership. With a thousand members, the Society could pay forty yen a month *per capita* for six months, and half that amount for the following six months according to my estimate. This would afford a good prospect for recovery for persons suffering from that very prevalent disease, tuberculosis.

Therefore my suggestion is to establish a National Organization with its headquarters in Tokyo, organize it on a solid basis, and use this Tokyo Mutual Aid Society which is already in existence as its nucleus. Let good business management unite with the Christian motive. Let us first endeavour to enlist a thousand members from among the churches of Tokyo, and then branch out and recruit also from the churches in other and in rural districts especially. Both in city and country, make the local churches branches of the national organization. Let the pastors be responsible for promotion and for reporting to headquarters in case of illness, also for advancing funds to the patient. Such a mutual aid society will greatly help the country Churches. From thirty to sixty percent of pauperism comes from disease, and the poor Christians in the poverty-stricken country districts will find the mutual aid society a godsend.

If the missionaries all over Japan will join first, this will greatly encourage Japanese preachers to do so. And if Mission Boards will contribute to this interdenominational mutual aid society, it will be a great help to the Kingdom of God Movement.

Side by side with the sick co-operative, or mutual aid society, we should operate a Hospice Movement in Japan. Such a hospice would give lodging for fifty sen a night to Christians who could show their pastor's certificate of baptism. Country Christians would be tremendously helped, for as the peasants in the villages are very poor, they cannot visit the big towns nor cities. If a hospice were established, they would come to the city to study economics and other practical subjects to take back to help their rural districts.

Such hospices could be utilized as meeting-places for Gospel Schools for the training of lay evangelists for the Kingdom of God Movement. There should be one in each large town. Hundreds and sometimes thousands of people can sleep in the big free hospice of Tenrikyo in Tanbaichi. Thus Tenrikyo is able to have mass conventions. If we Christians want to have a mass meeting for peasants, we must provide some plan of this nature for their entertainment. Such a plan, too, is an easy way to begin to develop the Mutual Aid and Co-operative Movement in the Church of Japan.

Tokyo, Kobe, Osaka, Kyoto, Nagoya, Nagasaki, Sendai, Fukuoka, and Sapporo to start with and other towns later, must have these hospices which also serve as Christian centres. If we could manage to get one or two rooms in the Tokyo Y.M.C.A. Building for such a Christian hospice, it would be ideal.

Beginning with mutual aid societies and hospices, as Christians gradually become proficient in the operation of co-operatives, they can extend their plans to include other varieties, especially in the rural districts where community organization is a desperate necessity. Producers and Marketing Co-operatives, Credit Unions and Consumers Co-operatives, and Co-operative Insurance Societies for Education, Accident, Fire, Harvest, Maternity, Old Age, and Life (Death) can all be promoted by Christians, by pastors, as their answer to the challenge of Marxism, as elements in the Christian world order of love-in-action.

Establishing the Co-operative Movement securely in Japan, will be the first step to the Christian Co-operative Internationale. China will obviously be the next field.

While the Nationalist parties in that land are struggling with each other, they forget the economic projects necessary to save their country. Missionaries must help along the economic re-organization of China by starting Co-operatives. In China labour is cheap, and they can manufacture good Oriental paper, rice paper. A Paper Manufacturing Co-operative would be a simple thing to start. Wool can be provided very cheaply from the north of China, too, and they could start a Co-operative for the weaving of those wool rugs, known as 'Pekin' rugs. A Silkworm Raising Co-operative Society would succeed anywhere in China. The first thing to do is to raise the mulberry trees. This can be done in one year from cuttings. Egg Raising Co-operatives could dry eggs for material for cakes, for export. A thousand tons of this preparation is manufactured in the regions of Hongkong, Shanghai and Hangkow. It is canned, and an egg cannery would be a part of the Co-operative. The dried eggs are used for 'Kasutera' and other cakes in Japan. Hog-raising Co-operatives could make ham and bacon for export to Japan and other countries. And what is needed most in China is tree planting and tree raising. Chestnuts and persimmons are useful for food, and persimmon drying is a good commercial occupation. Considering the climate, in the south of China they could plant the king tree of Honolulu. It is said one of these trees produces enough pea pods to raise four or five horses. The missionaries need to bring many kinds of trees to China, to be planted in connection with Land Co-operatives. When I travelled in the interior of China I saw hundreds of miles inhabited only by cave dwellers because there were no trees. So it is necessary to restore the soil. Now the canals of East China are all buried with mud. If missionaries will help the Chinese organize co-operative societies to dig out those canals, they can save China.

The industrial revolution in Africa is bringing new problems, and causing the native Christians to turn away from an individualistic gospel that has no solution for their new economic difficulties. They are turning to Communism, as was described in a recent article by an American missionary to South Africa, Mr. Phillipps.* What the missionaries need to do now in Africa is to start the Co-operative system. Consumers, Producers, Credit, Insurance and Educational Co-operatives must be started for the young Africans. They turned gladly to the Christian God who loved them when they were coming out from under clan domination. Now they say He has no message for them. But they will again find him through the co-operatives, in a Love-controlled society.

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* Why Africa Turns from the Gospel, January 15, *Christian Century*, Chicago.

Let Geneva be the headquarters of the Christian Co-operative Movement of the world. And if I have a message to America it is this: It is not necessary to build big buildings controlled by one person's idea: But we must have Co-operatives, Educational Co-operatives, Mutual Aid Sick Insurance Co-operatives, and so forth. Africa, China, India, and Japan need Co-operatives. So if persons interested in foreign missions want to invest, say, a million dollars, they can either give it to start the movement, or, if they do not like to give outright so large a sum of money, they may sell it as stock, and let the African negro, for instance, pay $5.00 or $10.00 as a stock investment. He cannot get together a large sum of money, but he can pay as much as that. All working together, many small stock holders can buy up the million dollars worth and start the co-operative enterprises that are needed. This sum will be a credit co-operative endowment fund.

The stock will be sold for a net price only, without interest except one *percent* for overhead expenses. No profiteering will be permitted, and the Rochedale system carried out. But those who work hard will realize more! The genius of the co-operative movement is that it is built only on character. Materialistic communism will destroy character, but the co-operative movement will build up character. Use the present orgatization of Foreign Missions as a basis on which to develop the Christian Co-operative Internationale!

" We recognize the need of Mutual Aid Co-operatives and pledge ourselves to promote their organization," reads the third item in the resolutions passed by the Social Conference of May 14th, 1930, at Ginza Church, Tokyo, under the triple auspices of the Social Welfare Departments of the Kingdom of God Movement and the National Christian Council, and of the National Christian Social Conference Committee. Since then the monthly Committee meeting of the Kingdom of God Movement has discussed ways and means, and, has referred the matter to the National Christian Council Social Welfare Department for survey and action. Within a short time it is expected that this well organized body, bearing as it does an official relation to most of the Japanese Churches, will propose a plan of organization of Mutual Aid Societies in which it will invite the co-operation of every Christian church in the Empire. At this point the initiative of the missionaries will be of the highest importance,—to first join themselves and then urge their Japanese co-workers and friends to the fullest participation in the new movement.

The executive of the "Resurrection Mutual Aid Society" has met meanwhile and re-organized itself to be available for this new interdenominational movement of the churches. Those wishing information about the Co-operative Movement in general and mutual aid in particular are invited to call at its headquarters, 10 Naka Cho 2-chome, Yotsuya, where the treasurer, Mr. Ogawa, will be glad to answer inquiries. As Rev. P. K. Goto and a number of others are deeply interested in the co-operative movement, there will doubtless be some sort of a coalition effected in the way of organization. As an illustration, however, of the spirit and methods desirable in the new movement, the plan of the Resurrection Mutual Aid Society is here appended.:

## Prospectus of the Resurrection Mutual Aid Society

(TRANSLATION)

> *"And the multitude of them that believed were of one heart and soul; and not one of them said that aught of the things which he possessed was his own; but they had all things common. And with great power gave the apostles their witness of the resurrection of the Lord Jesus; and great grace was upon them all. For neither was there among them any that lacked; for as many as were posseesors of lands or houses sold them, and brought the price of things that were sold, and laid them at the apostles' feet; and distribution was made unto each, according as any had need." Acts 4; 32—35.*

*Practise of Mutual Aid.* The early Christians received a great blessing, for they were of one heart and soul in faith; and in life they gave the witness of the Lord Jesus through the practise of mutual aid. But to-day we find difficulty in carrying out this idea of mutual aid even among Christians. It would be a very sad fact indeed, if we could not ultimately practise the love that we preach. Let us not yield to such an assumption! Although we may be unable to carry out the same beautiful method of life as of the early Christians, it is surely possible for us to put the principle of mutual aid into effective operation, according to a plan suited to modern times.

*A New Organization of Mutual Aid.* The Resurrection Mutual Aid Society was born out of the desire to accomplish this purpose... We are living in an age of 'organization' and 'co-operation,' in a period of desperate struggle for existence, when everything in life has become so complicated that nothing can be done without the aid of organization. The Resurrection Mutual Aid Society was organized first among Christians, in the hope of expressing, through an organization, the spirit of the early Christians. It is our prayer that through this organization we may be able to some extent to carry out this principle of Christian love at least among ourselves to begin with.

*Organization Means Power.* Economic hardship is what we fear most, when either we ourselves or some member of the family suffers illness, accident, or other unforeseen calamity. Especially when it is the head of the family, the breadwinner for the other members of the family, who is taken ill; and when the source of his incomes is cut off; the entire family must face starvation. And even when the situation is not so serious as this, the illness of any single member of the family affects the welfare of the entire group. Many of us have experienced the tragic difficulty of lacking money when needing to restore our health. At such times we appreciate what a great help it would be to have an organization for mutual aid. We believe a society of this kind to be indispensable for the elimination of the sufferings all too common to us all.

*Establishment of the Kingdom of God.* This sort of organization not only gives material aid in time of need; but it also teaches the idea of co-operation and solidarity through which the spirit or mutual love can grow. Egoism and altruism are completely blended in its purpose, and the latter can grow out of the former. The Apostle John taught us: "Beloved, let us love one another; for love is of God; and everyone that loveth is born of God and knoweth God." I John 4 : 7. Therefore we believe that whoever practises love knows

God and is worthy to be called a son of God. Let us make this small society a step toward the establishment of the Kingdom of God……At present this will be only a small beginning……Making it as a grain of wheat that will yield a hundredfold in days to come…… We sincerely hope that by our united efforts we who are religiously one may be able to found a strong union, which we invite *you* to join.

*Dues* 30 sen a month, ¥3.60 yearly. *Benefit* ¥15.00 monthly at present. When the membership grows to 2000, the benefit will be ¥40.00 monthly. The Tokyo society has hitherto had its headquarters in the Tokyo Y.M.C.A. though lately this has been changed to No. 10 Naka Cho 2-chome, Yotsuya. Rev. Ogawa and Mr. Matsui are treasurers. Membership is limited to Christians and catechists. All should join this central society, forming local branches in their churches, with pastors responsible. Local separate societies are inadvisable, because of the smaller number of possible (Christian) members.

# THE SHRINE QUESTION

## An Interview with the Hon. R. Mizuno, late Minister of Education

A meeting was held in April at the Headquarters of the National Y.M.C.A. under the auspices of the committee set up by the National Christian Council to study the question of the Shinto Shrines, at which the Hon. Rentaro Mizuno, Member of the House of Peers and recently Minister of Education was present.

The following is a verbatim report, somewhat condensed, of the discussion that took place on that occasion.

The Chair was taken by Mr. D. Tagawa, M.P., and the meeting was attended by some fifty Christian leaders.

*The Chairman:* At a meeting of the committee appointed by the National Christian Council to study the question of the Shrines, which was held recently in this very room, and at which the matter was gone into at some length, it was decided to invite somebody of a representative character to meet the committee and certain others who would be present to discuss the subject. The National Christian Council approved of this idea and so it has come about that we are now gathered here today. The subject before us is that of the relation between the freedom of religious belief, as guaranteed by the Constitution, and the rules pertaining to Shinto shrines. As we were anxious to get as suitable a person as possible to meet us, the name which suggested itself to the majority of the committee was that of Dr. Mizuno. He was accordingly invited to come, and I am glad to say that, busy man that he is, he has been able to accept and is now with us today. At the time that we asked him, we only mentioned that we were desirous of hearing his opinion in general about the shrines; we did not go into any further details until we met him today. I will be glad if everybody will bear this fact in mind. With these few words of introduction I will ask Dr. Mizuno to speak to us.

*Dr. R. Mizuno:* When Mr. Tagawa called on me and invited me to come and give you a special talk on the subject of the shrines, he did not say anything about any special points on which he wanted me to speak; nor indeed did I ask him. This being so, to begin with I will say a few words about the shrines such as I know them. I had at one time the administration of the shrines in my charge, and at the time that the Religions Bill was brought forward was one of the special committee appointed to study it, and naturally had occasion to refer to the question of shrines. At present I am a member of the Committee appointed by the Government to go into the whole question of the shrines; but inasmuch as we have only met on two occasions, it can hardly be said that we have as yet got to grips with things. We haven't even decided as to whether we will bring forward a Bill concerning them or not. The question is indeed a difficult one both to the nation and to those entrusted with its government. Nothing is settled at present and so it is all the more difficult for me to speak on the subject. All I can do, as one who has had a share in the administration of the shrines, is to say in a very informal manner in what light the state regards them, and what is the general attitude of the public to them. After a few remarks under this head, I will be glad to answer such questions as I can.

The shrines are something indeed peculiar to Japan; there is nothing like them elsewhere. They have a very intimate connexion with Japan and her national heritage and so the question is a delicate one. For this reason I am rather shy about saying what scholars and religionists have to say on the subject, and will content myself in describing what is the actual position today.

As you know the shrines have a very long history and need a certain amount of archeological explanation. They have existed in Japan from her very beginning. This is a fact which none dispute. The gods which are worshipped* at them are the old gods,—the emperors from generation to generation, and others who have done notable deeds on behalf of their country.

The treatment given to the shrines before the Restoration and after differs considerably. A special officer used to exist who was responsible for all matters pertaining to them, but his office was abolished and they were placed under the Department of State known as the Kyobusho. Later they were transferred to the Department of Education and finally to the Department of Home Affairs.

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* The word used here *matsuru* has a meaning somewhere between the Christian idea of 'worship' and the Confucian idea of 'reverence.' It is hard to translate exactly.

In the olden days there was the word *shaji* (literally 'shrines and temples') in common use, which would suggest that up to a certain stage shrines and temples were regarded as being of a similar character. For this reason there used to be at one time a Department of Temples and Shrines. But when it became a question as to whether shrines were religious edifices or not, the Department of Shrines and Temples was divided into two, one known as the Department of Shrines, the other as the Department of Religion. The former was made part of the Ministry of Home Affairs, while the latter was put under the Ministry of Education. Thus it has come about that Shrine-Shinto in the eyes of the state is now not regarded as a religion. But here again there are two divisions, Shrine-Shinto and Sect-Shinto, of which the latter has been placed in the Department of Religion under the Ministry of Education and is regarded as a religion.

The shrines themselves are divided into two categories, state shrines and local shrines, whether they belong to the prefecture or the city or some smaller unit. To the former on the occasion of festivals special messengers are sent from the Emperor. Their expenses too are borne by the State, at all events in part. But local shrines have no such connexion with the National Treasury; they are supported by the local authorities concerned, and funds for repairs etc. are raised by local subscription. For this reason the festival of a state shrine has from old been regarded as a national festival. Inasmuch as the shrine was in the first place made by the state, it has been regarded as a principle that the state should contribute towards its expenses, and so even today a portion comes out of the National Treasury.

The officers connected with the shrines are known as wardens (*guji*) and shrine-officials (*shaji*), and both are regarded as state officials. These two classes in turn are divided into several degrees, and the method of their administration is exactly the same as in other departments of state. In local shrines there are certain differences, but in the main they follow the same line. The appointment, dismissal and discipline of such officers is on exactly the same lines as that of any other government servant. Such in brief are the laws of the state with regard to the shrines. They are different in character to ordinary religions. For this reason when a Religions Bill was brought forward some time ago, the state ordered that the shrines should be excluded from its scope. This act once again aroused the question as to whether a shrine is a religious building or not. I will not give you my own opinion on the subject; it is sufficient to say that the shrines are regarded as being different to ordinary religions. Whatever scholars and religionists may say on the subject they are actually not religious. Various explanations have been put forward as to what they are but none of them is final.

I will now do my best to answer such questions as some of you may wish to ask.

*Question:* What are the terms of reference of the present government committee charged with investigation of the question of the shrines? Has this committee any connexion with the recent Bill of Religions? How does the state intend to deal with the shrines in future?

*Dr. Mizuno:* I am afraid that I cannot give an answer to these questions on behalf of the Government. As I have already said the shrines are under the Ministry of Home Affairs, which is responsible for them. The various rules which have been made from time to time with regard to them are to-day in a state of confusion, and it is the Ministry's hope that we will be able to bring them into harmony with one another. The shrine authorities have the same hope. For this reason just as the Ministry of Education has set apart a sum of money for the study of the religious situation, so the Home Department has set apart some money for the study of the shrines. This is the origin of the present investigation. For this reason I cannot say whether the committee charged with this duty will embody their recommendations in the form of a Bill. Indeed I asked this very question when the committee met, but the Government has not yet given a clear answer to my question. Remember the committee so far has only met twice.

*Question:* In your remarks you implied that formerly religion and the shrines were one, but afterwards they were separated. If this be so, what was the reason for their separation? Were shrines declared not to be religious because their festivals were not of a religious character? Yet as a matter of fact, even though it be said that they are not religious, that is only a matter of legal definition; for in actual fact they are clearly religious. If this be so, though laws are laws and rules are rules, in actual fact these rules interfere with the religious liberty of the individual, don't they? In short, what is the fundamental reason for saying that shrines are not religious?

*Dr. Mizuno:* You have realised indeed a fundamental issue—a shrine festival, is it religious or not? Is doing reverence before a god an act of religious faith? This is the fundamental question. If you look to scholars and religionists for an explanation you will get various answers. For this reason I think it incumbent on the state and the government to give a clear answer on the matter and I have appealed to them to do so. At present the state does not regard a shrine festival as a religious festival. As you observed the distinction between Shrine-Shinto and Sect-Shinto was only made in the Meiji period and there were historical and other reasons for doing so. The reasons for doing so was because shrine-festivals are not religious, while ordinary Shinto festivals are; by separating them the distinction between them became clear.

*Question:* You speak about a shrine-festival, what do you mean by it? How does the law describe it? I seem to remember that a judgement was given by the old Court of Appeal in which it was stated that a shrine-festival was undoubtedly a religious thing, which would suggest that in the eyes of the law to-day the issue is not clear. Is this so? We Christians have a very real fear that these shrines affect our religious liberty and bear closely upon our religious activities. Can it be that this was at the back of the mind of the state in making this law pertaining to shrines?

*Dr. Mizuno:* Religious liberty—what connexion has it with the shrines? I don't think that the matter was gone into very deeply at the time that the shrines were made part of the state teaching. With regard to the actual question as to whether they are religious or not, the attitude of the law is that they are not included in religion. But this brings us back to the original question as to whether despite this attitude they are not really religious after all. It is a question that affects not only the attitude of Christians but also that of other folk. At present they are not treated in practice or in law as religious. I am afraid that I am not a specialist on the subject of shrine-festivals and so do not know much about them, but those who have done so will be able to explain whether they are religious or not. I would advise you to hear their opinions. There are rules in existence pertaining to such festivals and also to the offering of *norito** offered at them.

*Question:* It almost looks as if you think that the state and the shrines cannot be separated; do you think it will be dangerous for the state if they are?

*Dr. Mizuno:* The shrines have an age-long history and connexion with the state and for that reason I do not think that it is possible to separate them.

*Question:* As Christians we yield to none in our reverence for our Emperor and for our ancestors, but I for one as a Christian cannot approve of the way that the shrines are manipulated. Would it be possible to change the way shrine-festivals are arranged?

*Dr. Mizuno:* There are various suggestions with regard to this; but on the other hand there are some who want to see the present system continue.

*Question:* In elementary schools they often make a god-shelf and compel the children to worship before it. The prefectural governor and the authorities know of this but they do nothing; why?

*Dr. Mizuno:* As I said before, from the standpoint of scholarship it is an open question whether this is a religious act or not. If it is not a religious act, there is no objection to children being compelled to take part.

*Question:* Whatever anyone may say, to be made to pray is to be made to do a religious act. For this reason it is a very serious question indeed whether children should be made to do so.

*Dr. Mizuno:* If what you say is correct, then I am afraid that the matter becomes one of argument.

*Question:* To pay respects at the shrines is all right, but to pray for the strengthening of the state and the prosperity of the Imperial House is clearly a religious act, isn't it?

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* The *norito* is a form of prayer, so far as its petitions are concerned, but the name of no special deity is invoked, at all events by name. In consequence some Japanese scholars say that norito are not prayers in the strict sense.

*Dr. Mizuno:* This again is a matter for debate.

*Question:* When the Religions Bill was under discussion did the Government make any statement of a definite character as to what their idea a religion is?

*Dr. Mizuno:* It made nothing; it left the matter very vague. Indeed I do not think that the officials of the Government could have made such a definition. The only thing that happened was that the then Minister of Education, Mr. Okada, said that shrines are not religious, and that for that reason things pertaining to shrines were not to be included in the Bill of Religions. No statement has been made so far as to why shrines and temples were separated.

*Question:* When Mr. Katsuda was Minister of Education, didn't he give a definition of religion?

*Dr. Mizuno:* He did, but it was no good. It was not an official statement by the Government. In answer to a question by Dr. Hanai, the Prime Minister merely replied that religion is a thing above man. In short he made an answer simply because he was questioned, but not with the purpose of throwing any light on the subject.

*Question:* To make a definition of religion would indeed be a difficult thing, but the Government nevertheless should make some definite statement with regard to popular belief, don't you think so?

*Dr. Mizuno:* I do. The state must make up its mind as to what is its attitude to shrines. It is not enough for the present Government to say the law says this or the law says that; it must say why the law says so.

*Question:* I believe it is a historic fact that before the Meiji period the number of shrines was about 129,000, of which about 120,000 were in Buddhist charge. This suggests that shrines were not regarded very seriously in those days. But on entering the Meiji period the Imperial House and the shrines were linked together...... Prior to the Meiji period Buddhism alone was regarded as of any importance. For this reason, what do you mean when you say shrine-festivals are national festivals?

*Dr. Mizuno:* As I have not made any particular study of conditions in olden days, I am afraid that I cannot give you an answer.

*Question:* You say that the Investigation Committee intend to give particular attention to the question of the shrines; but isn't it a fact that Parliament and the Government don't regard them very seriously? Again, is the question so simple that by saying that the shrines are not religious they become not religious, or by saying that they are religious they become religious?

*Dr. Mizuno:* I have asked the Government that they will give very careful attention to this matter and I believe that they will do so.

*Question:* Will it be possible for the Investigation Committee, before it embodies its recommendations in a Bill, to consult with special committees set up by the Christians and the Buddhists, in order to hear their point of view?

*Dr. Mizuno:* I will explain fully to the Committee the Christian attitude.

*Question:* If a Bill is drawn up to deal with the shrines, will it not be due to the fact that the Shinto priests hope as a result to get a grant for their expenses from the Government towards the national and the local shrines?

*Dr. Mizuno:* To me the more important question is not whether State support is given to the shrines or not, but the more fundamental one as to what shrines actually are.

*Question:* It is indeed this fundamental question which is difficult. I personally regard shrine-festivals as religious, and so do not approve of them. As a result I am regarded by the state as being disloyal. By being loyal to my conscience I am placed under a cloud by popular opinion to a degree which it is hard to endure. I hope that the Government will bear this in mind. It is argued that shrines for historic reasons must be linked to the State, but is it not a fact that while some shrines are held in high honour, others are in disrepute? What do you make of this historic relationship?

*Dr. Mizuno:* The relationship has existed from the beginnings of Japan's history, and I think that the shrines have a most intimate connexion with the Imperial House.

*Question:* Even if we take that for granted, isn't it a fact that there was a time when Buddhism was regarded as being of even greater importance?

*Dr. Mizuno:* Whether that be so or not, the fact remains that shrines have existed from the beginning of the nation's history.

*The Chairman:* This whole question is one which has a close connexion with the freedom of religious faith. I believe it is true that when Prince Iwakura and his party went to Europe the thing about which they were most exercised in mind was the question of granting freedom to Christianity. At the time that Prince Ito was engaged in drawing up the Constitution, he went abroad for the purposes of study and met Bismarck and others. He also had this question in his mind. Kaieda and Maruyama Saraku and others were urging him to make Shinto the state religion. Indeed a book on the subject was issued by the Department of the Imperial Household, which suggests that the idea was in the head of somebody in the Imperial House. In view of all these facts, I think that the 28th article in the Constitution was drawn up only after the whole question had received serious attention. How do you think about this?

Again, there are many examples in history of Emperors being buried according to Buddhist rites, but since the Emperor Meiji these ceremonies have been made wholly Shinto. How do you account for this?

In answering these questions, Dr. Mizuno requested that no written statement be taken down. He later continued, however.

*Dr. Mizuno:* I cannot say whether what Mr. Tagawa says is so or not, from the way the paragraph is worded in the Constitution. It is possible he is referring to the discussion started by Dr. Inouye as to whether to have a state religion or not. At that time the possibility of it being Christianity was also considered. It looks as if Prince Ito himself was in favour of freedom for religious faith. I don't remember whether the matter of a state religion was actually considered at that time.

The Chairman then suggested that, as time was getting on, Dr. Ebina be invited to say a few words of thanks in closing. Dr. Ebina did so and then went on to say:

*Dr. Ebina:* In addition to these words of thanks I want to make one or two remarks. The question of the shrines is indeed a difficult one. The reason is that to make a thing which is wholly and entirely religious into something which is not religious is naturally a very hard task, and one which requires a great deal of effort. If it is intended that shrines should be made non-religious, it is all right; but care should be taken at the same time to divest the shrines of everything having a religious significance. Because this has not strictly been done, as has been remarked already, there have been good reasons time and again for regarding shrines as religious places. To disregard this fact and merely to reiterate the statement that they are not religious comes dangerously near trampling on the national conscience. Those who are in the position of being our leaders should be specially careful over this point. Even in the elementary schools to make the children act against their conscience can have no good result. Shouldn't freedom on such occasions be allowed to the children? To make different things the same is unreasonable, and from the point of view of education is a very serious question. It is no good putting the issue off by excuses every time. We all at all costs must follow the dictates of our consciences, and the fact that at times a very serious strain is imposed on them should be borne in mind. For this reason as one who loves my country from the bottom of my heart I beg the Investigation Committee to give special attention to this point. In thanking Dr. Mizuno for all his kindness, it may seem unreasonable to ask him to bear an extra burden, but nevertheless we have to do so because we feel things so strongly.

*Dr. Mizuno:* I am afraid that all I have said has been very vague, and that I have failed to satisfy all of you. I trust you will forgive me and bear me no malice. The various hopes and fears which you have expressed are certainly not vague. I have made a note today of your main points, and I will take care not to forget them. They are of great importance and I will duly report them to the body entrusted with the consideration of this matter by the State.

# A NATION-WIDE CAMPAIGN OF “CONTINUITY LITERATURE”

J. SPENCER KENNARD, JR.

In the three-cornerd fight now being waged between nationalism, atheistic communism, and Christ, the golden moment for the triumph of the Gospel in Japan has arrived. To meet this challenge, the Kingdom of God Movement has been started.

A campaign for a one million church membership within three years to some may be a thing of emotional fancy; but if we embark upon the task with an adequate campaign of suitable literature and backed with believing prayer it becomes a practical issue. It is the purpose of this article to indicate: 1. The crisis before Christian work in Japan. 2. The press as a means of meeting this crisis. 3. The essentials of an adequate literature programme. 4. The principles behind *The Kingdom of God Weekly*. 5. A practical programme for family evangelism and community canvass.

## I. The Crisis before Christian Work in Japan

We are truly in the midst of a great crisis to-day, which can either wreck our work or establish it in power. The solution to that crisis would appear to lie very largely in the use we make of the press.

Of the crisis we face in Christian work many a prophet has spoken. Dr. Mott, at the conference of Board Secretaries last January, declared of the drift toward Bolshevism throughout the eastern world, “It is beneath the surface, and it is going to break out in a more able form.” Combining with its high moral principles of the rights of man an implacable hatred of religion and a savage programme of revolution, the steady progress of its five-year programme of economic efficiency will result in a challenge to our Christian religion that will tax our utmost strength.

These propagandists of revolution are wasting no time; nor can we. In the words of T. R. Glover, we must "out-think, out-live, and out-die" the propagandists of atheistic revolution. Before their five-year programme has reached a successful culmination, we must see the Kingdom of God in Japan established in power, with a million members in our churches and millions more emancipated from slavery to a civilization founded in blood. The Spirit of God,—that commissioned Moses to set free the Israelites of old, is commissioning us to-day to bring deliverance to these captives of blindness to the love of God and of human greed.

It was to meet this crisis that the Kingdom of God Movement was launched. With faith in God we have undertaken the impossible. It is important to realize how utterly impossible is the task to which we have set ourselves — apart from new weapons forged of God,— and how serious the embarrassment to the Christian cause would be a failure. The impossibility is obvious. A full half year has elapsed since the start of the campaign; this time has already abundantly proved that existing methods and personal attitudes are utterly incapable to achieve the goal we seek.

Yet our purpose has been noised abroad through all the world. Every foreign religious journal seems to make some reference to it, and the secular press too has proclaimed our objectives. Failure is to bring into disrepute the whole cause of Christ.

Clearly nothing can avail but a divine intervention. Except as God breaks through in power the project is hopeless. Nor can there be long delay in the needed miracle. We have a right to expect it the moment we fulfil conditions. God is not dead. The hour has come that Jesus should be glorified here in Japan. The condition is unity of prayer and effort (John 17:21f). No group of Christians has such a monopoly of truth or of material power to be sufficient apart from others. When we are ready to pool these resources, both material and spiritual, then with confidence we may expect God to work the transformation which we seek.

That miracle will bring a change to both heart and mind. Until both have been truly born anew, our task remains nearly at a standstill. Both must undergo a re-creation, that will be as truly an act of God himself as a rending of the skies.

Of the miracle of *heart* we need at this time many another has spoken. It will mean a proclamation with tongues of fire of a Gospel for every aspect of human life. It will mean too a reverence for the interpretation of that Gospel revealed to each of our fellow Christians, in an earnest search beneath offensive words to eternal realities beneath. It will mean iron decision.

But the miracle in *mind*, so needed at this time, we have tended to overlook. It will mean a jarring from accustomed ruts and a readiness to adopt changed methods. Truly without divine intervention we are powerless here. Standardized to fixed routine we dislike change; and especially is this so in the Orient.

The first change is to shift from pulpit to personal work. Such a change of emphasis is absolutely essential. That personal work must replace formal preaching as the main medium of evangelism, is proved by Scripture, experience of history, and results of our work in Japan. Souls are not produced in mass. Like children they are begotten in bitter suffering and nurtured for many years with patient toil.

This personal work will be conducted in three ways, all of which are essential to the campaign. They are firstly, the faithful visiting in the homes by laymen as well as pastors and missionaries; secondly, correspondence evangelism; and lastly, the distribution of suitable literature.

In the second place, the seeking of scattered individuals must be replaced by the winning of entire families. It is strange that we should have so copied the individualism of the West and failed to adapt our method more to Japanese peychology and customs. Both Budhhism and Roman Christianity have at this point far outstripped Protestants. The Congregational church, it seems, has taken formal action toward such change, and possibly there are others. We must concentrate both upon the families represented in our churches, and upon those represented in our Christian schools.

Thirdly, these changes in tactics will mean the systematic and persistent canvass of whole communities, till each one of 6,000,000 households that are accessible to existing churches is steadily infused with Christian teaching through regular personal contacts. This does not take into account the 40% of towns and 80% of villages that would appear unreachable with present funds and trained workers. It concerns our actual zones of responsibility, from which must come the bulk of the desired 1,000,000 membership. This means an average of one Christian to every 6 houses. Such a ratio is clearly possible only by a most intensive and persistent personal cultivation.

Here is a challenge to those who with but one life to live will not be content to trifle away that life in petty achievement.

## II. The Press as a Means of Meeting the Crisis

The great increase in personal efficiency necessary to cope with this task will be achieved by means of suitable literature backed with believing prayer more than in any other way.

Literature, like any other material medium, cannot take the place of the face to face contact; but it can wonderfully supplement that contact. Herein it is in line with the many other devices whereby each is able to multiply his time. Yet in the application of such inventions to Christian work, we are most of us still stumbling along on our own feet, when we might be soaring with the wings of eagles. We have lacked much in sense of proportion, and in ability to adopt our method to changing times.

Again, lack of zeal in a propaganda by literature comes in part from failure to realize the power of the press. President Hoover stated not long ago in speaking of the press: "It is almost final in its potency to arouse the interest and consciousness of our people."

Business and politics far outstrip the Church in the appreciation of these means of propaganda. Through magazines and daily papers, through pamphlets and books and moving picture films, corporations and politicians move the public to serve their ends. Most of such propaganda clashes with Christianity. Yet Christians offer but little challenge to that control of public thought for pagan ends by placing it with an adequate propaganda of their own.

The press has many forms, and all of them primary factors in the shaping of modern action and opinion. A survey cannot stop with what comes off printing machines, but should include all mechanical means for the broadcasting of ideas. The traditional forms of press work are newspapers, periodicals, books, and pamphlets. But in a looser sense we should consider also in this connection the many forms of appeal to the eye, on paper or glass or film: or to the ear by gramophone and radio.

When we have realized the place which each of these various types of publicity should occupy in our propaganda, we shall have an instrument for influencing the nation for Christ out of all proportion to what we have at present. Through such means we shall break down opposition, and often supplement effectively a message which, delivered orally, is imperfectly understood.

Given suitable " continuity literature " (with which we are here mainly concerned) the smallest particle of interest can be sustained from week to week, as little by little the light of God dawns upon the soul of the reader. Through such mediums the influence of the strongest Christian leaders in the nation can be focussed on the families of every student attending our schools, on every member of our churches, and through suitable canvassing on entire communities. It will hasten the triumph of the Kingdom of God Movement both in its object of winning a million church membership, and of permeating the Japanese nation with ideals of Christ our Lord.

## III. The Essentials of an Adequate Literature Programme

Dr. Warnshuis of the International Missionary Council stated recently : " An effective programme for production and use of timely Christian literature is most urgently needed in Japan to-day."* This was with specific reference to the Kingdom of God Movement.

It is not the purpose of this article to make such a comprehensive survey. We are more especially concerned with " continuity literature " that is, publications adapted to cement initial contacts into a living interest. An effective campaign, however, requires that such literature be seen in its relation to the other.

There is in the first place the General Book Trade, which may perhaps be used to designate the type of publication to which the Christian forces at present devote the bulk of their efforts. The range of need in this field has in general been more adequately covered than in many other mission lands. The chief lack would seem to be in the field of Biography and in the cheaper and easier reading matter for the poor and the less educated.

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* *Missionary Review of the World.* April 1930.

Again there are publications used for intensive follow-up work. This also is a well defined field. The material may consist of books, booklets, periodicals, or of systematic Bible study courses. All can be carefully graded and classified according to the specific object intended in a reference catalogue available to all Christian workers. Such publications require to be well subsidized, so that they may be furnished at nominal charge to the Christian workers who will employ them.

As a supplement, but not as a substitute, there are circulating libraries. These afford another excellent form of continuity in reading, especially if the books are grouped in courses, or ways are worked out so as to insure a certain amount of reading weekly. A small lending library should form part of the equipment of every church and preaching place, and its catalogue, along with the catalogue of a larger and centrally located parent library, should be given wide publicity.

The function of another type of press work is to create a general atmosphere friendly to Christianity. Here again the Christian forces are only exploiting but a small fringe of the field, though the newly formed Japan Christian News Agency should do much to remedy this. Newspaper syndication is one of the most effective means of this building up of a favourable atmosphere. Moving picture films again form a closely allied form of work which is equally neglected. They should be produced under Christian auspices with Japanese cast, and will usually find ready welcome as do the Buddhist films in the goverment schools. Good wall pictures and attractive post cards in series should also be widely developed; to these might be added Christian texts and prayers similar to the Japanese mottoes so common in Japanese homes.

But what we might call Intensive Contact Publications form perhaps the most difficult and important press material needed in Japan to-day. It is a type of publication that will cement initial contacts, by fanning with steady persistency the spark of interest that has been awakened until it has been kindled to a full flame of Christian experience.

This is what we mean most of all by the term "continuity literature." The person who receives such literature may have no interest in Christianity at the start. The business of this publication is to awaken that interest. Having created the desire the next thing is to sustain it, and to induce the reader to purchase more at his own expense.

Obviously the ideal type of publication for the meeting of such a need is an inexpensive periodical, brim full of interest. The traditional "Gospel tract" is inadequate, for it lacks in continuity, in adequate interest, and often it tries to accomplish too much. In general it may be taken as a maxim that, however cheap a publication it is money thrown away unless it creates a desire for more. At the other extreme is the book, too costly for free distribution and unsuited for initial contacts, even if purchased, because it tends to answer immediately the very questions that left unanswered are a source of that curiosity that will stimulate to further study.

## IV. The Principles Behind *The Kingdom of God Weekly*

Though we are concerned here not with a thing, but with an idea, not with a given publication, but with the essential principles of an adequate national Christian journalism; yet it will perhaps be better to give a concrete illustration, for these ideals have been incorporated as fully as practicable into *The Kingdom of God Weekly*. The origin of this journal goes back to the fall of 1927 when, with Dr. Toyohiko Kagawa as editor, something of the sort on a smaller scale for students was to have been undertaken, but postponed for lack of a publisher. With the development of the "One Million Souls Campaign" the project bit by bit took on its present form, till with the launching of the Kingdom of God Movement it finally received the official backing of the Christian forces in Japan. Publication was undertaken by the Christian Literature Society.

That in a measure at least *The Kingdom of God Weekly* has begun to meet existing need would appear from the growth of its circulation. Within these few months this has risen to over 20,000. Yet this is only a beginning.

Now the first essential to this, or any other form of journalism adequate to influence Japanese society, is that it shall be the voice of the entire church. Tenrikyo, Omotokyo, and other faiths have their national organs. Some claim circulations as high as 200,000. Christianity must also have its national paper. And that paper must not be behind these others in quality or above them in price. But to be the voice of the entire Church to the entire nation, such a paper must be published under strictly union auspices. All Christian bodies with a co-operative spirit have a right to a control in its policies and content, either directly or through committees. Thus alone can there be true expression of Christian solidarity. There is in Japan one organization which more or less fills this role, namely the Christian Literature Society.

Again, such a paper should be patterned on the general lines of the most successful existing newspapers, both religious and secular. These owe their success to having discovered what was demanded by the masses in Japan. To reach these same masses we should build upon their discoveries.

Christianity ought to be able to publish as good a paper as the *Aizen Shimbun* of Tenrikyo and similar non-Christian journals. Indeed it ought to be able to produce something much better. For it has wider sources to draw on, and also it is a characteristic of Christianity to take infinite pains over seeming trifles:—an important lack in Japanese tradition and yet essential to the best journalism. But most of all, Christianity touches all of life, and so affords a far wider scope of interesting material. Potentially therefore it is a paper which everyone in Japan will wish to read. Indeed, interest must be the supreme determiner of content.

Of course the Gospel must be clearly set forth, the sole object being to win persons to Christ. Yet the formal teaching must be kept quite subordinate, that being the function of the books advertised, of denominational supplements, and of the local pastor. Such a paper will have performed its mission if it did nothing more than create among its readers a fixed association between Christianity and that which is practical and interesting.

Much variety is needed for that, because the same things do not interest everybody. For this a minimum of eight pages and compact type is needed. Certain portions must make appeal to students, others to farmers or factory workers, and yet others to women in meeting problems of the home. News must dominate, news from Japan and from all the world, for here would seem the field of greatest interest. Illustrations likewise appeal to all. They should include photographs gathered from all the world, with cartoons and pen drawings on many themes.

In the next place, weekly publication is likewise essential. That religious instruction should not be spaced less often than once a week has back of it thousands of years of actual experience in the history of our Faith. We have learned that a monthly sermon though it be four hours in length is not as effective as a weekly and much shorter message. Where spiritual health is weak, if the doctor administers medicine too strong or too seldom, the patient dies; the ideal is the small dose at frequent intervals.

There must be no interruption in the regularity of that spiritual nourishment. Absence from meetings, vacations, illness, removal to other locations, or any other causes, whether of the teacher or of the person taught, cannot be permitted to interrupt the steady flow of literature for the arousing and maintaining of interest in Christian teaching.

One sen a copy! One yen a year with postage thrown in! These are prices astoundingly cheap, and yet that is all vast multitudes can afford to pay in Japan to-day. It would seem essential that the paper be priced so low that no person, however poor he be, who is able to buy food for the body cannot at the same time purchase food for the soul.

Clearly such prices as these, in a paper of sufficient interest to challenge attention, are quite impossible apart from the closest of co-operation and the widest circulation. Denominational papers of this size sell at 5 sen. Indeed three other papers similar in size, with circulations of 20,000 to 40,000 per issue, do actually charge this figure. A heavy subsidy is essential to launch such a project until such a time as a paper has attained a circulation well beyond 100,000 copies per issue, if those who subscribe to it are to receive it at the figures mentioned above.

## V. A Practical Programme for Family Evangelism and Community Canvass.

A nation-wide campaign of "continuity literature" requires a methodical use of literature to an extent unprecedented in the work in Japan up to the present time. It demands a careful study of the order of the classes of people among whom such literature is to be employed.

This order would appear to be: firstly, evangelism among families with whom contact has already been established, secondly, evangelism among special classes of people, thirdly a systematic canvass of the community.

One field for family evangelism is among the relatives and friends of those already Christians. The supreme urgency of such work has already been touched on. The various members in the churches should be urged to send the literature regularly to the homes of their friends and relations, on stated occasions to write to each, and in time to suggest to each that they contribute the minimum of one yen for a year's subscription.

Such work can be done by the individual members of the local church; but it may be conducted more efficiently by a central bureau. Every week each household will receive a copy of the periodical, and occasionally there will be other suitable literature and notices of interesting books in the local Christian lending library. Interest once aroused is stimulated in every way possible, and as soon as possible a person is introduced to a Christian church or enrolled in correspondence study.

A further field for such family evangelism is among the families of students in our Christian schools. Sporadic efforts are made to influence the families of children in our kindergartens, but little or nothing is done for those of the students in our middle schools and colleges. These contacts are of great value. Indeed, in allowing a son or daughter to attend a Christian institution these families have taken a definite step toward Christ. That they do not take a second step, and then continued steps, until they have definitely aligned themselves with Christianity is the fault both of our own lukewarmness and lack of method.

It is recommended, therefore, that our schools present to the family of every student enrolled a complimentary membership in a suitable bureau of literature evangelism. This membership should continue as long as the student remains within that Christian institution. (Full particulars may be obtained from the Japan Christian News Agency.)

The cost should come to about two yen per year per family. Half of that would be enough to pay for the weekly newspaper. Of course this means laying a heavy burden upon budgets that are already seldom abreast with expenditure. It is safe to predict, however, that the response to such a project on the part of our various schools will ultimately be not in proportion to the available budget, but to the evangelistic passion.

It is significant in this connection that the response to *The Kingdom of Good Weekly* has tended to be in proportion to the degree of missionary control. Christian schools are among the largest subscribers, some taking as many as 300 to 500 weekly. Further several out of these outstanding subscriptions have come from schools with apparently little or nothing available in their budget for direct religious work. It has not been a case of ability but of will, and that the will of some one person—usually a woman—who has determined that these things shall be.

Evangelism for special classes is another type of work we neglect, though not to the amazing extent as that just described. Here likewise literature can be made a means of cementing contacts and securing results out of all proportion to the usual effort and expenditure within our churches. To cite a single example the method being employed by the Ibaraki New Life Hall, with which the writer is connected, is to send out sample copies of the *Kingdom of God Weekly* to all the government school teachers in the prefecture as occupying positions of especial influence. Naturally there is much opposition to be overcome, and many acting sometimes upon instructions notify us that they do not wish the paper.

In general, the schedule we follow is to send the paper for four weeks in succession, the first sending being accompanied by a circular letter of explanation. Then, lest such readers think they can get the paper free indefinitely and to help them place greater value on it, the sending is discontinued for a month and thereafter at ever widening intervals. The weeks on which the paper is sent, then, figure out as: 1, 2, 3, 4, 9, 15, 22, 31, 44, and thereafter once every three to six months. Meanwhile, the intervening weeks of the paper are being used, other reaches the second group in what we may name district "B" receiving the paper on the weeks of issue numbers: 5, 6, 7, 8, 14, 21, 32, 45. Similarly district "C" will receive the issues 10, 11, 12, 13, 20, 30, 43; and district "D" will receive the issues 16, 17, 18, 19, 23, 29, 42. A fifth group can be taken on with issues 24, 25, 26, 33, 40; and a sixth group with issues 27, 28, 29, 34, 41; till before we know it the issues have been planned for from week to week for all the rest of the year.

The above schedule in practice in Ibaraki Ken, represents the disposal of two hundred copies of the paper weekly, subscribed for by the year, at a total weekly expenditure (exclusive of salaries) of ¥6.50 for an introductory week, (where the postage is 2 sen a copy) and ¥3.50 for all succeeding weeks (postage 5 rin). Bit by bit, in this way, the teachers are being interested in the paper and new members are being enrolled in the "New Life Society."

There are many other strategic classes. Such are the nurses and midwives. Similarly there are persons confined to hospitals. Prisoners are a group for whom Christianity has special responsibility, both as a patriotic service and a proof of the power of the Gospel to overcome sin. For the latter newspapers are not allowed, but the prison officials welcome Christian books—an opportunity for the lending library! Perhaps most of all there are the graduates of our Christian schools. Many of the latter have drifted from a decision made in school, and others still waver: all are in need of such regular contacts with Christian things as is afforded by such suitable continuity literature.

The general community canvass is a third field for such evangelism, and third in importance. To win "one million souls," as already noted, is equivalent to securing on an average of one church member from every six houses. Just running around with some handfuls of tracts will get nowhere in such a programme. These families must be assiduously cultivated. As the average church has within its zone of definite responsibility from 1,000 to 5,000 households, obviously there is no means of developing an interest in Christian teaching other than through such periodical literature as here recommended.

The first thing is to determine that zone. Its size will be in proportion to the available workers and their measure of faith. Next will come the enlistment of lay workers. In the Yokohama district some 500 persons are pledged to give definite time every week. There-upon the district should be portioned out and each worker or pair of workers given their assignment.

It is suggested that the zone be divided into four districts of about equal size, and a programme of visiting be adopted somewhat along the lines mentioned above in reaching persons by correspondence. Such a programme will take a full six months of systematic canvass according to a fixed schedule. The households that have yielded no results during all this time, either in subscriptions to suitable literature or in attendance at Gospel meetings, may then be left to one side as unprofitable investment of time and free literature. That does not mean abandonment, however, but in most cases a visit only twice each year.

The next problem is as to what these workers will do when they make their visits. The principal thing about the literature they introduce is that it shall have "continuity." We cannot expect adequate results except as one bit leads to another. A series of ten sen books by Kagawa and other writers, the New Testament, and the promotion of a circulating library are all desirable. They require, however, a boldness in salesmanship together with wisdom and tact.

It is recommended, therefore, that upon the first visit the canvassers will leave at every house an attractive poster. This poster will have such genuine interest as to prompt the receiver to put it up on his wall. If he does so, already a measure of receptivity for further Christian literature has been created. The second week a copy of *The Kingdom of God Weekly* will be left, and with it a printed statement somewhat similar to those employed by canvassers for Japanese secular dailies, announcing that further sample copies will be left and the receiver urged to subscribe at the price named. On the succeeding weeks further samples of the same paper will be left. Often along with it will be announcements of special Gospel meetings, or advertisements of other suitable Christian books and Bibles. In general only one new feature should be introduced in any one week.

And meantime, what of the workers? More important than the work they are doing is their own spiritual development. God would seem to be far more concerned in the fashioning of a Gideon's band than with 32,000 faint-hearted, or with twelve apostles and a Paul than in the multitudes who cry "Hail" and the next week crucify. In this connection an officer of the Salvation Army remarked when the new weekly was being launched, "The greatest thing this new paper will do for your churches is to put the members to work. They do not engage in active work, and therefore they do not grow."

Meeting together for prayer on Sunday afternoon and then going forth two by two, at first they merely distribute samples. But as the weeks go by they will gain in boldness. They will begin definitely to solicit subscriptions. Finally they will come to engage in personal work. Once that point is reached, the success of the campaign is assured.

The "One Million Souls for Christ" and yet wider goal of the three year Kingdom of God Movement are ventures too big to be dealt with by little means.

Ultimately our problem is a spiritual one. It is the need for a miracle that will stir our souls with love for those without God and for our fellow Christians. It is likewise for a miracle that will stir our minds so that they will have vision and be ready for changes in method.

Then it is that with confidence we may expect the triumph of the great task to which we have set our hands, and so glorify Christ our Lord.

## On Bended Knee!

For the house of gold near a starving race;
For approach too bold to the Holy Place;
For the unkept soul 'neath the burnished face;—
Our Sorrow, Lord!

For the promise strong without hope to pay;
For the feet of pride with the head of clay;
For the death of hope of a Better Day;—
Thy Mercy, Lord!

Our Sorrow, Lord, Thy Mercy pleads:
Thy Mercy knoweth all our needs!
Somehow, beyond poor blinding creeds,—
Still, still, despite poor human deeds,—
Thy Glory, Lord!!

SNEED OGBURN

# DEPARTMENTAL NOTES

## THE NATIONAL CHRISTIAN COUNCIL

WILLIAM AXLING

### *THE KINGDOM OF GOD COMPAIGN:*

For details with regard to this, see separate article by the Secretary of the National Christian Council, Rev. A. Ebizawa.

### *CHRISTIANITY AND SHRINE-SHINTO.**

The Council's Special Committee on Shrine-Shinto, after a prolonged study of this problem, both historically and as it works out in the life of the Japanese people to-day, has drawn up the following statement:

"For many years we have deplored the fact that there has been no solution regarding the traditional difference of opinion and the confusion which has existed as regards the relation between Shrine-Shinto and religion.

While it is true that since the middle of the Meiji Era the traditional policy of the Government in its administrative treatment of Shrine-Shinto has been to put it outside of the religious sphere, still, to treat the Shinto shrines, which from of old have been religious, as non-religious has been unreasonable. The shrines of Shrine-Shinto are actually engaged in religious functions. This has given rise to much confusion.

Furthermore, recently the Government in its effort to foster religious faith has promoted worship at the shrines of Shrine-Shinto and even made it compulsory. This is clearly contrary to the policy that Shrine-Shinto is non-religious. Moreover, the question has often been raised as to whether at times it had not interfered with the freedom of religious belief granted by the Constitution of the Empire.

In the interests of the people's thought life, this is a problem of such gravity that it can no longer be overlooked. The fact that at this time "A Commission to Investigate the System of Shrine-Shinto" has been set up offers a good opportunity to establish a fundamental policy. We also feel it our duty to express our ever-cherished hopes regarding this problem.

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* Shinto is divided into two sections, Sect-Shinto, which is a religion, and Shrine-Shinto, which is a cult for the development of patriotism, etc.

1. We desire that at this time a fundamental survey and study be made regarding Shrine-Shinto that will definitely determine the question as to whether it is religious or non-religious. It must not be left ambiguous as a super-religion or through the use of any other terminology.

2. If Shrine-Shinto is placed outside the religious sphere the meaning and object of reverence should be made clear and the confusion which exists between it and Sect-Shinto should be cleared up. Moreover, religious rituals, intercessions, prayers, the distribution of charms and emblems, the offering up of offerings, the conducting of funerals and all religious functions should entirely cease.

3. If Shrine-Shinto is placed within the religious realm, its religious functions should not be made compulsory on the people under any name or for any reason whatever.

4. In such movements as "The Right Conduct of the Thought Life" and "The Uplift Movement," care should be taken to protect the people's freedom of conscience and avoid such problems as those created by compulsory worship on the part of school children at the Shrine-Shinto shrines and before god-shelves.

5. Let the glory of the provision made in the Imperial Constitution for the freedom of religious belief be increasingly made manifest and make this the keynote in the solution of this problem."

This statement was sent out to all of the bodies co-operating with the Council, as well as to Christian organizations which are as yet not affiliated with it, for their study and action. Fifty-five representative Christian organizations, including Japanese Communions, local Ministerial and lay Associations and Missions signified their approval of the draft as submitted and authorized the Council to present it to the Government with their name affixed as signatory members.

This pronouncement was therefore presented by the Council, underwritten by the fifty-five bodies mentioned above, to the Chairman of the Government's Special Commission on the System of Shrine-Shinto. Copies were also prepared and sent to each individual member of that Commission. Following its presentation to the Government's Commission this pronouncement was also given to the public, through the press.

Since the presentation and publication of this statement another forward step has been taken by constituting the Council's Special Committee and the Executive Committee of the "Christian Association for the Promoting of Religious Freedom" to act as a "Joint Committee on Action." The work of this union committee will be that of carrying on a programme of publicity, agitation and education and to deal with the specific situations which are repeatedly arising in different parts of the Empire where Christians, especially school children, are virtually compelled to worship at the shrines of Shrine-Shinto.

## *THE EDUCATIONAL COMMISSION:*

The project of sending an Educational Commission to Japan is gradually taking definite form. In view of the fact that women's and girl's colleges have been included in the work of the survey it has been decided to add two women to the Commission, one to be appointed from North America and one from Japan.

Word has come that the Committee of Reference and Counsel of the Foreign Missionary Conference of North America has elected the following as representatives on this Commission from the United States-Canada area:

The Rt. Rev. Bishop H. St. John Tucker, with Canon Anson Phelps Stokes as his alternate, Dr. E. D. Soper, and Miss M. E. Wooley.

Bishop Tucker is well known in Japan, having lived here for many years and rendered most distinguished service in both the Northern and Southern sections of the Empire. Canon Stokes, his alternate, is an eminent Christian Educator served as Acting President of Yale University. Dr. E. D. Soper, now President of Ohio Wesleyan University, is a son of Japan's soil. He was born in Japan and carried forward the name and service of his father, Dr. Soper, who gave so many years of fruitful service to this land. Miss Wooley is President of Mount Holeyoke College and an outstanding authority in the field of women's education.

The British representatives on this commission have not as yet been elected. The Japanese members will be elected when the full foreign personnel is known.

## *THE PROJECT OF A RURAL SURVEY:*

It has definitely been decided that Dr. K. L. Butterfield will include Japan in his itinerary to the Far East. The present plan is for him to spend only a day or two in Japan on his way to China the first of next November, returning here about May 15th, 1931, and remaining until the first of August.

Dr. Butterfied suggests that an intensive survey of a dozen or fifteen strategic rural centres be made and that the Council concentrate its efforts on rural development in these areas. He expresses his conviction that the time is ripe for a great Christian advance into the rural field in Japan.

# FEDERATION OF CHRISTIAN MISSIONS

J. S. KENNARD, JR.

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## *PROGRAMME FOR THE ANNUAL MEETING 1930*

**General Theme:**

**THE REDISCOVERY OF THE KINGDOM OF GOD IN JAPAN**

### WEDNESDAY, JULY 30

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| 7:45 A.M. | Roll Call of Delegates. |
| 8 ,, | Prayer Meeting. Leader: Mr. W. M. Vories. |

### THURSDAY, JULY 31

| | |
|---|---|
| 9 A.M. | Devotional period: Leader, the Chairman of Federation, Rev. P. S. Mayer D.D.<br>Opening business.<br>Paper: *" The Rediscovery in Moral Life."*<br>Speaker, Miss Michi Kawai.<br>Discussion Leader, Mr. R. L. Durgin. |
| 11:20 to 12 A.M. | Devotional Address, by Rev. H. W. Myers D.D. |

AFTERNOON SESSION

| | |
|---|---|
| 2 to 4 P.M. | Business session, including reports of Committees. |

EVENING SESSION

| | |
|---|---|
| 7:45 P.M. | The Kingdom of God Movement. |

### FRIDAY, AUGUST 1

| | |
|---|---|
| 9 A.M. | Devotional period.<br>Paper: *" The Rediscovery in Intellectual Life."*<br>Speaker, Rev. Luman J. Shafer.<br>Discussion Leader, Rev. C. J. L. Bates D.D. |
| 11:20 to 12 A.M. | Devotional Address, by Rev. H. W. Myers D.D. |

AFTERNOON SESSION

| | |
|---|---|
| 2 to 4 P.M. | Paper: *" The Rediscovery in Economic Life."*<br>Speaker, Miss Isabelle McCausland.<br>Discussion Leader, Rev. T. D. Walser. |

### SATURDAY, AUGUST 2

| | |
|---|---|
| 9 A.M. | Devotional period.<br>Paper: *" The Rediscovery in the Devotional Life of the Church."*<br>Speaker, Rev. Willis C. Lamott.<br>Discussion Leader, Miss Esther Rhoads. |
| 11:20 to 12 A.M. | Devotional Address, by Rev. H. W. Myers D.D. |

### AFTERNOON SESSION

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|---|---|
| 2 to 4 P.M. | Business session. |
| 4 to 5:30 P.M. | Reception for Delegates. |

### SUNDAY, AUGUST 3

| | |
|---|---|
| 7 to 7:45 A.M. | Morning Prayer Meeting. |
| 10:30 A.M. | Church Service: Preacher, Rev. Paul S. Mayer D.D. |
| 4 P.M. | Memorial Service: Leader, Rev. G. F. Draper D.D.<br>Communion Service: Leader, Rev. C. W. Iglehart D.D. |

## *DELEGATES FOR 1930*

| | |
|---|---|
| ABCFM | Leeds Gulick, Miss Isabelle McCausland, C. B. Olds, F. L. Roberts, Mrs. W. P. Woodard. |
| ABF | John A Foote, J. F. Gressitt, Miss Gertrude E. Ryder, |
| AFP | G. B. Burnham Braithwaite, Miss Edith Sharpless. |
| ABS | K. E. Aurell. |
| BFBS | G. H. Vinall. |
| CC | E. C. Fry, W. Q. McKnight. |
| CMS | Miss S. L. K. Bushe, Miss A. C. J. Horne, A. C. Hutchinson, W. H. Murray Walton. |
| EC | Miss Gertrud E. Kuecklich, Harvey Thede. |
| EPM | Miss Lily Adair. |
| KCA | Miss Helen Topping. |
| LCA | L. S. G. Miller, G. W. Schillinger, Miss Helen Shirk, J. M. T. Winther. |
| MEFB | G. W. Bruner, F. W. Heckelman, Mrs. F. N. Scott, E. W. Thompson. |
| MEFBWE | Miss Barbara M. Bailey, Miss Mildred Paine. |
| MEFBWW | Miss Margaret Burmeister, Miss Ella Gerrish. |
| MES | Miss K. Johnson, P. L. Palmore, Miss K. Shannon, S. H. Wainright, Miss A. B. Williams. |
| MP | Leigh Layman. |
| MSCC | Miss H. Harobin, P. S. C. Powles, J. G. Waller. |
| OMJ | W. M. Vories. |
| PCC | Hugh MacMillan. |
| PN | D. C. Buchanan, E. N. Chapman, Mrs. J. G. Dunlop, D. P. Martin, Miss A. M. Morgan. |
| PS | Miss Margaret Archibald, V. A. Crawford, C. R. Jenkins, Miss Annie Patton, L. C. M. Smythe. |
| RCA | E. C. Duryee, B. M. Luben, J. J. Shafer, Mrs. John Ter Brog. |
| RCUS | I. G. Nace, Mrs. Christopher Noss, W. Carl Nugent, Miss B. Catherine Pifer. |
| SBC | W. H. Clarke, Mrs. W. H. Clarke, Mrs. E. O. Mills. |

| | |
|---|---|
| UB | J. Edgar Knipp. |
| UCC | G. E. Bott, Mrs. E. C. Hennigar, A. P. McKenzie, H. F. Woodsworth. |
| UCCW | Miss Lulu Barr, Miss A. M. McLachlan, Mrs. A. M. Pinsent, Miss Luella Rorke. |
| UCMS | Miss Bertha Clawson, William H. Erskine, Miss Helen Richey. |
| UGC | Miss Ruth Downing. |
| WU | Mrs. Hazel B. Lynn. |
| YMJ | (Absent). |
| YMCA | R. L. Durgin, Mrs. G. S. Phelps. |
| YWCA | Miss Claire McKinnon. |

# THE CHRISTIAN LITERATURE SOCIETY OF JAPAN

AMY C. BOSANQUET

We are proud to be able to report the publication of a great book, *Paul: A Study in Social and Religious History* (Poro no Kenkyu), by Dr. Adolf Deissmann, translated by Dr. W. G. Seiple and Prof. G. Koriyama, cloth, 400 pp. Price ¥3.00. This work has occupied Dr. Seiple for years, we understand. It has been most carefully done, down to the many notes and references, which are an example of scholarly accurary and honesty. The plates are beautifully reproduced. There is a special foreword in in German written by the author for this Japanese edition.

A very large edition (20,000) has been printed of Dr. T. Kagawa's new book, *Meditations about God* (Kami ni Tsuite no Meiso), paper cover, 191 pp. at the special price of ten sen. A great many have sold already. (See Review p. 290 f.)

Other publications are: *The Origin and Development of the Weekly Rest* (Shukyu Seido no Kigen to Hattatsu), by Rev. P. G. Price, translated by K. Tanaka, paper, 30 pp., on a subject of very practical importance in the overworked world of to-day; and *Canadian Girls in Training* (Shukyoteki Shojo Club Teiyo), by Rev. P. G. Price, translated by T. Masuda, paper cover, 20 pp., a very suggestive and useful booklet for workers among girls.

We are preparing a new study book, *From Jerusalem to Jerusalem*, by Mrs. Helen Barret Montgomery, a lifelong student of foreign missions. It was brought out in U.S.A. last year by the Central Committee on United Study of Foreign Missions. The name indicates its scope, beginning with Pentecost at Jerusalem and ending with the Jerusalem Conference, 1928. We hope to publish this early in the autumn, when study circles and reading parties will be beginning their new season.

Our latest publication which is just off the press is the first number of a series called *Bible Story Picture Books* (Seisho e no Monogatari), called *Two Little Boys* (Futari no Shonen) by Miss T. Hosokai, with eight coloured illustrations by Miss E. A. Wood. The price is 25 sen. It is intended for little children.

# TEMPERANCE AND PURITY NOTES

E. C. HENNIGAR

## *RECENT EVENTS*

The first half of 1930 has seen steady progress in the movement to free Japan of the shackles of the licensed system and the geisha. The Home Minister, Mr. Adachi, has declared that "so long as a Minseito Cabinet is in power no increase will be permitted in the number of Geisha establishment."

In Iwate Prefecture some permits issued by the Seiyukwai authorities for establishment of new geisha quarters have recently been revoked. The Iwate ken Medical Association has passed a resolution favouring the Abolition of the present licensed system. The matter will probably be presented in the Prefectural Assembly next fall.

In Shiga Prefecture, at Ishiyama, on the shores of Lake Biwa, an attempt was made to establish a geisha house call-office. In spite of vigorous opposition on the part of the W.C.T.U. and the churches the local governor gave his permission. On April 8th a great mass meeting was held in Otsu protesting against this. Speakers were sent from Tokyo. As a result the Shiga ken Purity Society (*Junjetsu Domei*) was formed. Following very strong representations both at the Prefecture Office in Otsu and at the Home Office in Tokyo the above mentioned permit was cancelled by order of the Home Minister. This was a great and very encouraging victory.

A branch of the Purity Society has been formed in Kochi in the south and a Mass Meeting has been held in Morioka in the north looking to organization of that prefecture for the campaign in the autumn. Twenty five ken are now organized.

The officials of the Keikido in Seoul, Korea, have prohibited the issue to prostitutes and geisha of contracts valid for a term of years and have substituted contracts on a percentage basis only, (*buai*).

In the short special session of the Imperial Diet in May two bills dealing with licensed prostitution and its suppression were presented. One presented by Mr. Miyake of Yokohama, and signed by Messrs. Tagawa, Nagao, Ozaki, Nagai, Hoshijima, Matsuyama and 40 other members called for the passing of a law to the effect that no new brothels should be licensed, no new girls enrolled as prostitutes and that the whole system come to an end in April 1935. A second presented by Dr. Tagawa, President of Meiji Gakuin, and signed by practically the same members, was a memorial calling for three things; (1) That loan-contracts between prostitutes and their keepers be made illegal; (2) That it be made illegal to cause any woman, in the licensed quarters or elsewhere, to engage in this business; (3) That it be made illegal to rent houses or rooms for this purpose. Owing to the brevity of the session neither of these bills came up for discussion on the floor of the Diet.

As the Abolition Movement grows in intensity the brothel keepers on their part are not only organizing to resist, but, and it may be a sign of desperation, are more and more resorting to ruffianly methods. In Susaki and in Kanazawa Salvation Army officers and others have suffered violence in attempting to assist women who wish to cease this shameful business. The most outstanding case, however, was that at Hiroshima. An Abolition League for the prefecture had been formed and Dr. Abe was invited to speak at the inaugural ceremony. The meeting was held on June 1st in the assembly hall of one of the local Primary Schools. A large crowd was in attendance including some 200 ruffians from the licensed quarters. When the chairman of the meeting, Rev. G. Kawai, pastor of the Methodist church, arose to open the meeting a group of the brothel keepers' party rushed the platform and beat Mr. Kawai so seriously that he was under the doctor's treatment for one month. Dr. Abe then endeavoured to speak but was unable to do so. A great deal of dissatisfaction is being expressed at the inadequate protection afforded by the police. The incident made a very profound impression in Hiroshima and has operated to enlist much sympathy on the side of the Abolitionists.

## *17TH ANNUAL SESSION OF THE PURITY SOCIETY*

On June 28th at 4 p.m. at the Nakanoshima Public Hall Osaka, the 17th annual session of the Purity Society was held. Reports and a financial statement were presented. The following three questions were discussed and plans made.—(1) As to the help the society shall give to the commission of the League of Nations coming to Japan this fall to investigate the licensed system of the country. (2) To memorialize the authorities to suppress the ruffianism at our meetings. (3) To memorialize the proper authorities to protect young children employed in circuses and other shows.

## *ABOLITION LEAGUES—5TH ANNUAL CONFERENCE*

On June 27th the officers and representatives of the local Abolition Leagues from all over the Empire met at the Fujin Home in Nakanoshima, Osaka and discussed the plans for the work of the coming year.

On the 28th at 10 a.m. in the Nakanoshima Public Hall reports of the work in the various ken were given. Messrs Miyake, Tagawa and Hoshijima members of the Diet gave reports of the work done in the recent special session of the Diet. A representative of Niigata, where an abolition bill was passed last December, was given an ovation.

At 7 p.m. some 3000 gathered in the Public Hall for the public meeting but the brothel keepers of the Kwansai were present in such force and created such a disturbance that no addresses could be heard and the police in attendance, fearing bloodshed, ordered the meeting closed at 7.50. It would seem that the keepers, despairing of stemming the tide against their business have resolved to use physical force. Does this point to the early success of our movement?

The most recent statistics published by the Home Office are as follows—(as at the close of 1928 and compared with five years previous.)

| | | | | |
|---|---|---|---|---|
| Licensed quarters | 547 | showing | an increase of | 10 |
| Keepers | 11,155 | „ | a decrease | 535 |
| Inmates | 49,058 | „ | „ | 3,267 |
| Guests | 22,794,200 | „ | „ | 611,167 |
| Geisha-houses | 21,468 | „ | an increase | 2,022 |
| Geisha | 80,806 | „ | „ | 3,705 |

## *JAPAN TEMPERANCE LEACUE—11TH ANNUAL CONFERENCE*

The 11th Annual Conference of the Japan Temperance League was held in Matsumoto from April 11–13. The registered attendance was 753, which constitutes a record for these conferences. The sessions were held in the Hall of the Higher School and were presided over by Mr. H. Nagao, M. P., President of the League. Reports revealed 1658 registered Temperance Societies in the Empire, being an increase in the year of about 500 societies. Nineteen different prefectures have Prefectural Leagues. There are 49 dry villages and 14 dry steamers reported. Nagano prefecture again reported the largest number of societies, 250, some 95 of which had been organized within the year. Niigata again stood second.

Among the special resolutions adopted the chief were (1) to press in the Diet the campaign for the 25 year Temperance Law, and (2) to continue the campaign throughout the whole empire to establish a Temperance organization in every town and village. The Shinshu slogan, '*Itchoson ichi kai*' ("A Society in every village") was adopted for the Empire last year. The representatives from Shinshu, meeting in separate session, organized along county lines so as to make a special endeavour to accomplish this ideal by July 30th of this year.

The next Annual Conference will be held in Nara, the hosts on that occasion being the combined Temperance Societies of the Kwansai District.

On Sunday, the last day of the Conference, a great Temperance Demonstration was staged in the afternoon. Members of the Conference dividing into groups, addressed large crowds at seven principal points in Matsumoto city. Mr. Bando, M.P., touring in a specially decorated car, visited and spoke at each of these seven points. While this was going on the members of seven Companies of the children's Temperance Army in and around Matsumoto met in session in front of the Matsumoto Shrine, where speeches were made and songs given. All the Conference members and friends later assembled at this spot and headed by a band and the Children's Army marched singing through the streets of the city.

So great an impression did this make in the city that three days later the liquor dealers' organized a counter-demonstration. First they had a meeting where flaming speeches were made and resolutions passed setting forth the impending ruin of the country if the Temperance propaganda went much farther. Then, distributing two buns and a bottle of *sake* to each of their followers they made a parade through the main streets of the city. It is reported that the general consumption of sake has fallen nearly 20%.

At the special Diet session in May Mr. Nagao, supported by a number of friends, presented a Bill asking that it be made illegal for youths under 25 to drink alcoholic liquors. This bill was referred to a special committee for study and report. After several strenuous committee sessions it finally passed by a vote of five to three (one member of the committee not voting). Although, owing to the brevity of the Diet session and the immense number of other bills calling for action this Temperance Bill was not reported out of committee stage, yet it is felt that a great step in advance has been made in putting it through the committee, and that inspite of the organized opposition of the vested liquor interests backed by unlimited money power.

## STUDENTS NATIONAL TEMPERANCE LEAGUE—ANNUAL CONFERENCE

The National Student's Temperance League met in Annual Conference in the Y.M.C.A. at Kanda, Tokyo on May 10th and 11th. There are now federated Temperance Societies in some 64 schools all over the empire, from Hokkaido to Kyushu. It is notable that the school authorities of the Higher Engineering School in Kobe and the Higher School in Kanazawa have adopted the policy of requiring the students entering the first year to take a pledge to abstain from liquor-drinking. Meanwhile the societies in a number of the Universities in and around Tokyo have been busy during the spring months enrolling new members and strengthening their position generally. The officers of this organization meet twice each month in a seminar to study the Temperance question in a scientific manner. In the Matsumoto Higher School something over one half of the new students this year were enrolled in the Campaign against Licensed Vice.

## *JAPANESE PRESS AND THE SYSTEM OF LICENSED VICE*

Through the courtesy of *The Japan Advertiser* we append below a translation of a leading article which appeared on May 22, 1930, in the *Tokyo Asahi* one of the biggest newspapers in Japan.

### The Licensed Vice Question

The movement in this country for the abolition of legalized prostitution has received considerable impetus from the action of the League of Nations.

The League committee, investigating into the trade in women and children in Western countries recently came to the conclusion that there is no foundation for the fear about public morals being injured by the closing of brothel houses. The resolution adopted by the committee after months' investigation was to the effect that the abolition of slavery will not affect the public health in the least, and that slavery would be reduced materially by the closing of the establishments of ill-fame.

The League of Nations Directorate, after prolonged deliberations on the findings of the committee recently adopted a resolution, proposing the institution of a thoroughgoing inquiry into conditions in the Far East. Another resolution adopted asked the Rockefeller Institute to grant $120,000 to aid in financing the proposed investigation.

The question of the abolition of legalized prostitution is one of the many with which Japan is confronted. There is no longer any doubt in the minds of those having at heart the public welfare about the harmfulness of the system.

An important gain for the forces working to bring about the abolition of systematized prostitution is the unanimity with which medical experts are opposing the brothel houses. What is important is that representatives of those countries which have closed their brothel houses, in their reports to the League of Nations committee on the working of the new system, declared that there had been thus far no signs of undesirable diseases spreading as the result of the official banning of prostitution.

The testimony of representatives of Germany, which led other European countries in abolishing the system of prostitution, dispelled any doubt about possible increase in illegal prostitution as the result of the closure of brothel houses.

South European countries also are now faced with the necessity of revising their system in the light of medical testimony and the results of experiments undertaken by other countries.

An interesting question is the attitude of the authorities who have charge of the nation's physical welfare. They have hitherto invariably opposed the abolition of prostitution on grounds of public health rather than on public morals. Their position is now rendered untenable by the findings of the League of Nations committee.

Fortunately for the residents of Tokyo, the police forces are headed by a man strict in morals and courageous in fighting social evils. With Mr. Maruyama at the head of the Metropolitan Police Board the residents of Tokyo and suburbs can count on improvement in public morals. Surely he will not compromise himself by granting further permission for the extension of licensed quarters or the establishment of new combination geisha and prostitution houses.

The Chief of Police can count on the full support of the public in his drive against houses of questionable character. His campaign against questionable cafes and unlicensed prostitutes has evoked widespread applause.

For reasons known only to himself, however, Mr. Maruyama has kept silent on the matter of abolition of legalized prostitution. In all probability he does not like to offend officials of the Home Office, by declaring war against prostitution, licensed or unlicensed.

If the Chief of Police has a mind to fight licensed prostitution, all public opinion will be behind him. If he needs arguments to convince the conservative elements in the Home Office of the undesirability of systematized vice, there are many. The principal reason against the brothel houses is a moral one. The system is maintained through restrictions on personal rights and even the most prejudiced advocates of the brothel house cannot be supposed to be so obtuse to the sense of morality to oppose the removal of such restrictions.

We have the more reason to deplore the absence of any intention on the part of the Chief of Police to fight the operators of brothel houses, because he is reputed to be a man willing to sacrifice himself in a good cause.

In the meantime, local prefectural officials are waging warfare against the system of licensed prostitutes. Several prefectural assemblies have gone on record in favor of the closing of establishments of ill-fame. Their moral courage is entitled to praise, considering the strong position the operators of brothel houses occupy in local legislative chambers.

A serious obstacle in the way of the speedy abolition of prostitution is the attitude of Government officials toward the reform. The prevailing sentiment in official circles is that prostitution is one of the institutions which have been in vogue for many centuries. Many officials regard the brothel houses as though they were some sacred institution handed down from ancestors.

It was this official interpretation of the nature of legalized prostitution which caused the Government officials to ask exemption of their country from the application of the provisions in the Anti-Slavery Treaty restricting the age of prostitutes to 21. They succeeded in getting the contracting Powers to lower the age limit to 18 in the case of Japan. For the first time the Privy Council, a body made up of old men trained in the old moral school, was aroused by the action of the Government, and adopted a resolution of censure against the authorities.

Speeches by Government officers at the Prefectural Governors' Conference, now meeting in Tokyo, encourage hope for the adoption of effective measures for improving the nation's sanitary arrangements. Matters of morals and sanitation come within the competency of the Home Office, which is headed by Mr. Kenzo Adachi. Remembering his utterances on public morals in the past, the public will be greatly disappointed should he refuse to take vigorous action against legalized prostitution and other social evils.

We regret the failure of the Diet to take action on the bill for abolition of prostitution in the extra session just closed. The legislators had time to indulge in trouble-making but no time to examine the provisions of a measure which has a vital bearing on the moral and physical welfare of the nation.

## JAPAN CHRISTIAN NEWS AGENCY

M. S. MURAO

The Japan Christian News Agency is now in a position to supply two Christian articles a week for insertion in local newspapers. The Agency is further prepared to negotiate with the Newspaper Authorities for the insertion of the same.

It may be mentioned that papers are shewing a growing disposition to insert such articles as news matter.

Those desirous of articles or of help in this matter are requested to apply for further particulars to Rev. M. S. Murao, at the offices of the Agency, 5 of 1, Ginza 7-chome, Tokyo.

The following Branches engaged in Newspaper Evangelism Work are now affiliated to the Agency,

Aizu New Life Hall—Wakamatsu.
Akita New Life Hall—Akita.

Fukuoka New Life Hall—Fukuoka.
Fukushima New Life Hall—Fukushima.
Hokushin New Life Hall—Nagano.
Ibaraki New Life Hall—Mito.
Kanazawa New Life Hall—Kanazawa.
Keijo New Life Hall—Seoul.
Kobe New Life Hall—Kobe.
Koriyama New Life Hall—Koriyama.
Kounkan—Tokyo, for Tochigi Ken.
Omi Mission Correspondence Evangelism Bureau—Omi-Hachiman.
Seikokai New Life Hall—Hdqrs., Tokyo.
Seikokai New Life Hall—Branch, Niigata.
Shizuoka New Life Hall—Shizuoka.
Tohoku New Life Hall—Sendai.
Wakayama New Life Hall—Wakayama.
Yamanashi New Life Hall—Kofu.

The Annual Conference is planned for October 28-31 at Omi, Hachiman. Details will be sent out in due course.

## FELLOWSHIPS IN UNION THEOLOGICAL SEMINARY NEW YORK

Rev. M. E. Hall, under the A.B.C.F.M. in Japan, has been assigned a Missionary Fellowship in Union Theological Seminary. The other Fellowships were assigned—three to India, one to Africa, and one to Egypt,

Applications for these Fellowships ($750) and Scholarships ($450) should be in by January 1st preceding the academic year for which application is made.

Twenty apartments in a building adjacent to the Seminary, within two blocks of Teachers College and Columbia University, are available for missionaries on furlough. Detailed information about these apartments can be secured from the Chairman of the Committee on Missionary apartments.

# BOOK REVIEWS

*JAPANESE TRADITIONS OF CHRISTIANITY, being some old translations from the Japanese, with British Consular Reports of the persecutions of 1868–1872. Edited by M. Paske-Smith, C.B.E., H.B.M. Consul, Osaka, with Japanese Notes by Shuten Inouye. pp. 142. Price ¥3.50. Published by J. L. Thompson & Co., Kobe, Japan; Kegan Paul, Trench, Trubner & Co., London.*

This volume, published in 1930, contains translations from Japanese sources and British Consular reports on the re-introduction of Christianity in Japan and its subsequent persecutions. There are a number of illustrations. The British Consular reports relate to persecutions subsequent to the opening of the country in 1858, while the rest of the material bears upon the earlier period of Christianity in the sixteenth and seventeenth centuries.

After a brief introduction, presumably by the Editors, the contents are divided into three main parts. The first is "A History of the Introduction of Christianity into Japan." In the second part there is an account of the "Shimabara Rebellion." The third part is made up for the most part of reports of the British Consul at Nagasaki, dated in May, June and July, 1868. In reading through the contents, one has the feeling that in the first part one is walking on the air, in the second part on quicksand and in the third part on the solid earth. It is difficult to identify the names and places in the first part with accredited accounts of the introduction of Christianity in Japan. As is pointed out in the Introduction, these Japanese records could not have been published until long after the events they record. The writer of the first part, which pretends to give an account of the introduction of Christianity into Japan, did not simply record legend but drew upon his imagination. The account of the Shimabara Rebellion exhibits more points of contact with historical reality.

The volume is an interesting contribution to a period of history in which there is room for study and the further elucidation of numerous obscurities. The Editors have rendered a useful service in making this material available to English readers. The illustrations, including the reproduction of a map of Nagasaki of June 1802, giving the anchorages of Dutch and Chinese vessels, form a valuable part of the volume. The printing has been done in Japan. The editorial Notes exhibit painstaking effort for the guidance of the reader. The original text not being supplied, one cannot test the accuracy of the translations. It seems rather odd to call the disturbance at Shimabara a "Riot." *Ran* is to be taken in a much wider sense than 'riot' in common English usage. The translations are not by the Editors, but are taken, the first part from the *Japan Herald* in which it appeared in 1864, and the second part from the *Far East*, a magazine once published in Yokohama.

S. H. WAINRIGHT

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*HIGHWAYS AND BYWAYS IN JAPAN, by Lois Johnson Erickson 136 pp. Price ¥1.50. Published by Fleming H. Revall, Company.*

This book is well described on its own folder. "Incidents of Daily Life in a City of the Inland Sea." Its 21 brief chapters would read equally well-arranged in any other order. They neither discuss the problems of missionary life, nor relate their own brief happenings to any larger events in the life of Japan or the rest of the world. Perhaps for this reason the book is a refreshing one in these days of conferences, when "findings" laboriously arrived at are often uncomfortably reminiscent of the "conclusions" of a quarter of a century ago. Here at least the reader finds the material of problems—actual facts clearly stated. He is provoked to make his own comparisons and draw his own inferences and so may decide whether the missionary work so lightly and yet so vividly touched upon is of the kind that is building up a new nation in the Faith or not.

It is a testimony to the extraordinary unity of Japanese social life that though these sketches are of particular happenings in the life of a worker in the south-west of Japan yet they instantly awakened similar reminiscences in the mind of the reviewer whose whole missionary life has been spent in the east. The quaint mixtures of Japanese and European clothing, the equally quaint mixture of genuine piety and solemn boredom in most "Church functions," the not to be repressed longing of the young Japanese for life after a western fashion in spite of the many doubtful blessings which spring up in such a path, there and many more of the puzzling contrasts that strike the thinking observer are to be found anew in these pages.

Anew in its best sense. They are not just repetitions of things we have heard a dozen times in travellers' tales. The writer's humour enlivens all her descriptions and her real love for and admiration of Japan arouses our admiration for qualities which will survive all these superficial absurdities. There is no sentimentality either when she touches on missionary work in its beginnings in this complicated Japanese life. The apparent waste of time over social courtesies and the days when one teaches music or cooking and has no chance to speak of God are described uncompromisingly and as convincingly as the evangelistic meeting in the factory or outside the village school, or the words of sympathy that break down reserve and take the message of God's Love to a sorrowing heart.

There are many amusing anecdotes, but the author's gift of phrasing makes even common place incidents worth recalling. This is certainly a book to give to those who think missionaries "pious people" and missionary life "a distribution of tracts," for the very human interest of the writer in flowers and festivals and food, and her amused recollections of all the trivial discomforts and absurdities of country inns are as apparent as her sympathy for the struggle to get education and culture or the effort to improve factory conditions.

The most moving chapters in the book are the last three which touch on the life of the lepers. The poems composed by lepers themselves are allowed to tell their own tale and are worth more than pages of description.

"........................
As I sit sightless
Silent, apart,
All voices whispering
Echo in my heart."

Its should be mentioned that each chapter ends with a phonetic rendering of the Japanese names contained therein, which suggests that the author hoped that this book would be read aloud. To recommend a book as a good one for mothers' meetings may seem faint praise, but not to any one who has ever tried to find one that will keep the "Mothers" from sleep or gossip! This book will do both.

K. M. SHEPHERD

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*"GOD AND THE GOSPEL OF DIVINE LOVE" (Kami to Seiai no fukuin). By Toyohiko Kagawa, published by Fukuin Shokwan, Shimonoseki, Price 10 sen.*

*MEDITATIONS ABOUT GOD, (Kami ni tsuite no meiso). By Toyohiko Kagawa, published by the Christian Literature Society of Japan. Price 10 sen.*

To ordinary Japanese Christianity is still a foreign religion, and so the Bible is an alien book. It has never yet been popularized in Japan. Thus one of the great problems of the churches has always been how to make both Christian and non-Christian people interested in reading the Bible. This can hardly be accomplished without help of some literature giving a resume of at least the New Testament written in the colloquial that can appeal to all classes of people.

Kagawa's new book, " God and the Gospel of Divine Love " meets this need. As he himself says in the author's note, " this book is an introduction to the New Testament and is written in such a way that every body may understand."

It is a compact book of about two hundred pages containing 27 chapters which correspond to the 27 books in the New Testament in the following titles: (1) The Gospel of Salvation—Matthew; (2) The Gospel of Service—Mark; (3) The Gospel of Humanity—Luke; (4) The Gospel of the Cross—John; (5) The Gospel of the Holy Spirit—the Acts; (6) The Gospel of Awakening—I Thessalonians; (7) The Gospel of Labour—II Thessalonians; (8) The Gospel of Liberty—Galatians; (9) The Gospel of Order—I Corinthians; (10) The Gospel of Deliverance—II Corinthians; (11) The Gospel of Grace—Romans; (12) The Gospel of Emancipation—Philemon; (13) The Gospel of Perfection—Colossians; (14) The Gospel of Unity—Ephesians; (15) The Gospel of Joy—Phillipians; (16) The Gospel of Practice—Titus; (17) The Gospel of Friendship—I Timothy; (18) The Gospel of Manliness—II Timothy; (19) The Gospel of Redeeming Love—Hebrews; (20) The Gospel of the Proletariat—James; (21) The Gospel of Trial—I Peter; (22) The Gospel of Piety—II Peter; (23) The Gospel of Divine Fellowship—I John; (24) The Gospel of the Incarnation—II John; (25) The Gospel of Mutual Aid—III John; (26) The Gospel of Purity—Jude; (27) The Gospel of Victory—Revelation.

Each of these chapters contains the gist of the book in question. There are also striking and inspiring illustrations of the Gospel messages and its truth which make a strong appeal to the Japanese mind and which make the stories of the New Testament to live in the present. One may feel that each chapter is too brief, but herein lies the author's painstaking work of scholarship in abbreviating the voluminous materials, retaining all essentials and omitting non-essentials, for sheer reason of limited space. For a lengthy treatment of the subjects, therefore, he refers readers to his similar book under the title of *A Christian Manifesto to Mankind.*

Although this new book is not written for critical study it reveals, throughout the author's remarkable mastery of all phases of modern criticism of the New Testament. It shows keen but unprejudiced discretion. Thus neither Fundamentalist nor Modernist would be likely to quarrel over his way of presentation of the Biblical truth, especially over his Christo-centric Theology—emphasizing the Gospel of Redeeming Love of the Cross. Since this is the work of the author's matured thinking and experience, its originality is most noticeable every there both in the exposition of the Gospel truth and also in the keen analysis of the mind of individual authors of different books. Probably this is the main secret of its strong appeal to the reader.

We specially recommend its use as a text book in homes and churches for the study of the New Testament, and also in Sunday Schools and other Bible classes.

In the second book we have another valuable contribution of Kagawa to our Christian literature. It also is only a 10 sen book, but it contains really a great deal of material. No one will feel that he is not getting the money's worth.

The book is divided into fourteen chapters and each chapter is subdivided into several sections with very attractive headings so that the readers will be tempted to go on reading to the end. The cover, also, is so well got up that I think this is the most attractive among his 10 sen books. It certainly catches one's attention by its appearance.

As to the contents, these are of course intended to give the inquirers a popular "Christian Theology." Kagawa has a genuis for knowing the present tendencies and "likes" and "dislikes" of the masses of people of Japan, and therefore here we do not find any words which are not understood by the people on the street. Here is an old theology in new words and new thoughts.

Most of us know that the secret power of Kagawa comes from his "meditations" and prayer. He is a mystic rather than a scholar or theologian or philosopher. He is a meditator, a man of prayer. He is working day and night 365 days a year and still he is always full of inspiration and is ready to give new ideas on almost any lines. Why? Because he has the secret of meditation. From his meditation, his books and speeches are created. Even during his speeches, one often notices that his words spring from meditation. It is, therefore, no wonder that I think this book is most like Kagawa among his many books. This is "Kagawa in Meditation." Here is the eauty and the strength of this book.

We modern men in this busy world, do not meditate enough, do not know how to meditate. If we are influenced by Kagawa to meditate a little, that is a great thing for us. And if our practice of meditations lead to "Meditations about God," then we shall be most blessed.

The book will surely make any honest reader think seriously and meditate deeply. That is what we need to-day, and we are glad if we can give this book to everyone in Japan.

MICHIO KOZAKI

# PERSONAL COLUMN

## NEW ARRIVALS

BOWLES. Dr. and Mrs. Herbert E. Bowles, (PE) arrived on April 28th, under appointment at St. Luke's Hospital, Tsukiji, Tokyo.

BROWN. Miss Olive Brown of the Japan Rescue Mission in April from England. Address, 162 Kita Yoban cho, Sendai.

## ARRIVALS

ALEXANDER. Miss Virginia E. Alexander (MEFB) of Sapporo, on June 26, after furlough in Canada. Address: Sapporo, Hokkaido.

ARCHER. Miss A. L. Archer (MSCC) from furlough on May 31. Address: Inuyama, Aichi Ken.

BROKAW. Dr. Harvey Brokaw (PN) from a short furlough on May 16, to resume work at Ichijo, Kyoto. Mrs. Brokaw and Miss Miriam Brokaw return in July.

BUCHANAN. Miss J. B. Buchanan, in July after a year's musical study under Prof. Kovalow of Paris. Address: Canadian Academy, Kobe.

BUZZELL. Miss Annie S. Buzzell (ABFMS) on July 7 from U.S. Address: Tono Machi, Iwate Ken.

HILBURN. Rev. and Mrs. S. M. Hilburn and family (MES) on May 3 from furlough. Mr. Hilburn has been studying at the University of Chicago, from which institution he has received the degree of Ph. D. Address: Kwansai Gakuin.

JOHNSON. Miss Katharine Johnson (MES) from furlough on Feb. 28. She will resume her work in Hiroshima Girls' School, Hiroshima.

LYNN. Mrs. H. B. Lynn (Woman's Union Mission) from furlough, to resume her work in the Kyoritsu Joshi Shingakko, 212 Bluff, Yokohama.

MCILWAINE. Rev. W. A. McIlwaine (PS) in May from furlough. Address: Nagoya.

NOSS. Rev. G. S. Noss (RCUS) on July 14 with his family, having completed a course of three years at Union Theological Seminary, New York City. Address: 10 Daiku Machi, Aomori Shi.

SMITH. Mrs. Roy Smith (MES) to Kobe on Dec. 24 from the U.S., where she has been for six months in the interests of the Canadian Academy.

THOMSON. Rev. and Mrs. R. A. Thomson (ABFMS) on June 14 from furlough in U.S. Address: 39 Nichome, Kitano Cho, Kobe.

## DEPARTURES

AKARD. Miss Martha B. Akard (LCA) Principal of Kyushu Jogakuin, in April for furlough in U.S.

ALLEN. Miss Caroline Allen (YWCA) Yokohama, on furlough in July. Address, Milwaukee, Wis.

ASHBAUGH. Miss Adella M. Ashbaugh (MEFB) Kwassui Jo Gakko, Nagasaki, in July on furlough.

BACH. Rev. D. G. M. Bach (LCA) and family in July for furlough in U.S.

BAGGS. Miss M. C. Baggs (CMS) Tokushima, on May 15 for furlough in England.

BAILEY. Miss Barbara M. Bailey (MEFB) Aoyama Gakuin, Tokyo, on June 17, on special leave of absence.

BASIL. Rt. Rev. Bishop Basil D.D. (SPG) early in May. on furlough and to attend the Lambeth Conference.

BEST. Miss Blanche Best (YWCA) Kyoto, on furlough. Address: 600, Lexington Avenue, New York City.

BISHOP. Miss J. Arria Bishop, (PE), sailed from Yokohama on May 20th for furlough in America. Miss Bishop is on the staff of St. Margaret's School, Takaidomura, Tokyo-fuka.

BOWLES. Mr. and Mrs. Gilbert Bowles (AFP) on July 2 for furlough in U.S.

BOYDELL. Miss K. M. Boydell (CMS) of Miyazaki, on May 31 for furlough in Australia.

BROWN. Mr. and Mrs. Franklin H. Brown (YMCA) Tokyo on June 16. Returning to U.S. after 17 years' service in the YMCA in Japan.

CANNELL. Miss Mona C. Cannell of Fukui, on sick leave, June 8.

CAVIN. Miss Mary Cavin (MEFB) Aoyama Gakuin Tokyo, in July for China, where she will teach in the American School, Peiping.

COATES. Dr. H. H. Coates of Hamamatsu, in June for Canada via Siberia.

CUNNINGHAM. Mr. and Mrs. W. D. Cunningham on June 27, for furlough in U.S.

DANIEL. Miss N. M. Daniel (MEFB) Aoyama Gakuin Tokyo, June 17, on furlough.

FANNING. Miss Cathrine Fanning (ABCFM) Principal of Soai and Imadegawa Kindergartens, Kyoto, on furlough June 8.

FAUST. Rev. Dr. Allen K. Faust (RCUS) having resigned the Presidency of Miyagi College for Girls, Sendai, with Mrs. Faust and son Richard, for U.S. via Ports, on June 19. He will join the faculty of Catawba College, Salisbury, North Carolina.

FREETH. Miss F. M. Freeth (CMS) of Miyaji, on May 2, for furlough in England.

CAMERTSFELDER. Miss Ina Camertsfelder (EC) on June 17 for furlough in U.S.

GILLESPIE. Miss Jean Gillespie (UCC) of Fukui, in June for furlough in England.

HAIL. Miss Margaret Hail (PN) who has been teaching for the year in Hokuriku Girls' School, Kanazawa, in July for U.S.

HAINES. Miss Hazel Haines (YWCA) Yokohama, in July, for U.S. via Siberia and Europe. Address: Denver, Colo.

HALL. Rev. and Mrs. M. E. Hall (ABCFM) of Doshisha University, on furlough in July.

HAMILTON. Rt. Rev. Bishop and Mrs. Hamilton (MSCC) on May 23 for England to attend the Lambeth Conference.

HEASLETT. The Rt. Rev. and Mrs. S. Heaslett (CMS) Yokohama, on March 15, to attend the Lambeth Conference.

HEINS. Rev. F. W. Heins (LCA) and family, in June for antedated furlough in U.S.

HEREFORD. Miss Grace Hereford (PN) Wilmina Girls' School, Osaka, on furlough early in July.

HEYWOOD. Miss C. Gertrude Heywood, (PE) left Japan on May 31st, to spend the summer at her home in America.

HUSTED. Miss Edith Husted (ABCFM) of Kobe Woman's Evangelistic School, on furlough in July.

JONES. Rev. H. P. Jones (MES) of Kwansei Gakuin, on Jan. 12 for furlough in U.S.

JOST. Miss Harriet J. Jost (UCC) of the Theological Department, Aoyama Gakuin, on July 17 for furlough in Canada.

KAUFMANN. Miss Irene L. Kaufmann (YWCA) of Tokyo, in July for U.S. via Siberia and Europe. Address: Savannah, Georgia.

KELLAM. Mrs. Lucile C. Kellam, (PE) of St. Luke's Hospital, Tsukiji, Tokyo, sailed May 22nd.

KRAMER. Miss Lois F. Kramer (EC) on June 17 for furlough in U.S.

KIRKALDY. Miss Minnie Kirkaldy of the Japan Rescue Mission Home, Osaka, on May 28 for furlough in Ireland.

LACKEY. Miss Sarah Lackey (PN) short term teacher of Sturges Seminary, Shimonoseki, in July to U.S., after finishing her three years' contract.

LAKE. Rev. L. C. Lake, wife and three children (PN) of Sapporo, early in July. After two months in Europe, they will be at the Presbyterian Seminary of Chicago for the year.

LEA. The Rt. Rev. and Mrs. A. Lea (C.M.S.), Fukuoka, on May 26, to attend the Lambeth Conference

LIPPARD. Miss Faith Lippard (LCA) in June for furlough in U.S.

McKIM. Rt. Rev. John McKim, (PE) on May 22nd, via the Ports, to attend the Lambeth Conference.

MEATH. Miss Aurelia Meath (UCC) of the Toyo Eiwa Girls' School, Azabu, Tokyo, on June 12, for her home in Buffalo, New York. She is retiring for reasons of health.

MONK. Miss A. M. Monk (PN) Principal of Hokusei Girls' School, Sapporo, in May for a year's furlough in U.S.

MOORE. Rev. and Mrs. Baude Moore (RCA) of Kurume, on June 25, via the Panama Canal for furlough. Address: Princeton Theological Seminary, Missionary Apartments, Princeton, N. J.

MYERS. Mrs. Harry W. Myers (PS) of Kobe for family reasons.

NEWELL. Dr. and Mrs. H. B. Newell (ABCFM) of Keijo, returned to U.S. on July 10, to become emeritus missionaries after over 40 years of service in Niigata, Matsuyama and Seoul.

NICHOLS. The Rt. Rev. Shirley H. Nichols, Bishop of Kyoto, (PE) on May 22, to attend the Lambeth Conference. He expects to return to Japan in November.

NORMAN. Dr. D. Norman (UCC) of Nagano, and Miss Grace Norman of the Canadian Academy, Kobe, in June for Canada via Siberia.

NORMAN. Mrs. Norman (UCC) and Miss Lucy Norman of the Canadian Academy, Kobe, via Vancouver for Canada early in July.

OLTMANS. Dr. and Mrs. Albert A. Oltmans (RCA) of Meiji Gakuin, Tokyo, on June 6, retiring, accompanied by Miss Evelyn Oltmans of Tokyo, for furlough.

OLTMANS. Miss Jeanne Oltmans (RCA) of Ferris Seminary, Yokohama, on June 27, for furlough.

OXFORD. Mr. J. S. Oxford (MES) on May 17, to U.S., to join Mrs. Oxford and son, where they had gone some months before on account of health. They are expected to return in September.

POWLAS. Miss Maud Powlas (LCA) Superintendent of the Ji-ai-en, Kumamoto, in June for furlough in U. S.

PRATT. Miss Susan A. Pratt (Woman's Union Mission) Principal of the Kyoritsu Joshi Shin Gakko, to U. S. on furlough, on July 3. Address: 315 Bible House, New York City.

PRICE. Miss G. J. Price (CMS) of Osaka, on May 17, for furlough in England.

RANSOM. Miss M. H. Ransom (PN) Wakayama, on furlough early in July.

RANSOM. Deaconess A. L. Ransom (PE) of the Aoba Jo Gakuin, Sendai, left for furlough in the United States, May 13th.

SCOTT. Miss Mary C. Scott (UCC) of Ueda, Shinshu, on July 11, for furlough.

STEWART. Rev. and Mrs. S. A. Stewart (MES) on Jan. 12 for furlough in the U. S.

TEAGUE. Miss Caroline Teague (MEFB) Fukuoka, in July on furlough.

THARP. Miss Elma R. Tharp (ABFMS), assistant secretary of the Baptist Mission on June 14 for furlough. Address: 1511 North 14 Street, Boise, Idaho.

VAN AKEN. Miss Helen Van Aken (APN) short term teacher of Hokuriku Girls' School, Kanazawa, to U. S. in July.

WALSH. The Rt. Rev. Gordon and Mrs. Walsh (CMS) of Sapporo, on April 30, to attend the Lambeth Conference in England.

WEED. Mrs. Irene Weed (RCUS) of Sendai, on June 16, from Yokohama to America via the ports.

**WHITE.** Miss Anna Laura White (MEFB) Kwassui Jo Gakko, Nagasaki, on May 22, on furlough. Address: Owensmouth, California.

**WILSON.** Miss Elinor Wilson (ABCFM) of Kobe Woman's Evangelistic School, on furlough in May. Address: 1626 Mass, Ave. Cambridge, Mass.

**YOUNG.** Miss Mariana Young (MEFB) II Oura, Nagasaki, on March 27, retiring. Home address: Galion, Ohio.

## CHANGES OF LOCATION

**ALLEN.** Miss Thomasine Allen (WABFMS) from Tono Machi to Morioka.

**FRANKLIN.** Rev. and Mrs. S. H. Franklin (PN) are temporarily at Joshi Gakuin, 33 Kami Niban Cho, Kojimachi, Tokyo, but expect to take up their permanent location in late August at 1 Asukai Cho, Tanaka, Kyoto.

**GRESSITT.** Mr. and Mrs. J. Fullerton Gressitt (ABF) to 1985 Kami Meguro, Tokyo. Mr. Gressitt is now secretary of the Mission. Office address: 4, 1-chome, Misaki Cho, Kanda-ku, Tokyo.

**HENNIGAR.** Dr. E. C. Hennigar (UCC) from Matsumoto, Shinshu, to the Central Tabernacle, Hongo, Tokyo. Address: 23 Kami Tomi Zaka, Koishikawa.

**INGLEHART.** Rev. and Mrs. C. W. Inglehart (MEFB) to Tokyo. Dr. Inglehart is District Superintendent of the Kwanto District of the Japan Methodist Church and Evangelist in Greater Tokyo. Address: 6 Naka Cho, Yotsuya, Tokyo.

**JENKINS.** Miss Louise Jenkins (WABFMS) from Sendai to Hinomoto Jo Gakko, Himeji.

**KRIETE.** Rev. and Mrs. Carl D. Kriete (RCUS) from Yamagata to 168 Higashi Sanbancho, Sendai.

**LAUG.** Rev. and Mrs. George W. Laug (RCA) from Saga to Takeo, Kyushu, for evangelistic work in Saga and Oita Prefectures.

**LUBEN.** Rev. Bruce M. Luben (RCA) from Tokyo to Beppu, Kyushu, for language study.

**DE MAAGD.** Rev. John C. de Maagd (RCA) from Oita to Beppu, Kyushu, for evangelistic work.

**MACKENZIE.** Miss Virginia Mackenzie (PN) to Sturges Seminary, Maruyama Cho, Shimonoseki.

**NUGENT.** Rev. W. Carl Nugent and family (RCUS) from Aizu-Wakamatsu to 308 Shinchiku, Higashidori, Yamagata Shi.

**OLDRIDGE.** Miss Mary Belle Oldridge (MEFB) from Kwassui Jo Gakko, Nagasaki, to Aoyama Gakuin, Shingakubu, Tokyo, to replace Miss H. J. Jost. Address: 4 Aoyama Gakuin.

**SHAW.** Rev. and Mrs. H. Reynolds Shaw from Kyoto to Toyama, Toyama Ken, in June.

**SMITH.** Rev. and Mrs. John C. Smith (PN) to Kita 7 jo, Nishi 6 chome, Sapporo, Hokkaido, in June.

TAYLOR. Miss Erma Taylor (MEFB) from Sapporo to city and evangelistic work in Hakodate.

ZANDER. Miss Helen Zander (RCA) from Tokyo to 37 Yamate, Yokohama, to teach in the Ferris Seminary.

## BIRTHS

CHASE. On May 5 to Mr. and Mrs. J. T. Chase, (YMJ) a son, Robert Douglas.

NUGENT. On April 20, to Rev. and Mrs. W. Carl Nugent (RCUS) of Aizu-Wakamatsu, a son, Richard Covaul.

PALMORE. On June 3, to Rev. and Mrs P. L. Palmore (MES) of Tokuyama, Yamaguchi Ken, a son, Erdman Ballagh.

SHAVER. On May 13, to Rev. and Mrs. I. L. Shaver (MES) of Nakatsu, Kyushu, a son, David Cowan.

SMITH. On May 1, to Rev. and Mrs. John C. Smith (PN) a son, John C., Jr.

WATERS. On June 11, to Rev. and Mrs George L. Waters (MES) of Tokyo, a son, James Lipscomb.

## DEATHS

GARDNER. In April, Miss F. A. Gardner (ABCFM) member of the Japan Mission 1878–94.

JOHNSTONE. On May 14, Miss Janet M. Johnstone (PN), formerly of Sturges Seminary, Shimonoseki, at Buffalo, New York.

PARTRIDGE. On June 22, Rt. Rev. S. C. Partridge, who was Bishop of the Kyoto District of the Nippon Sei Kokwai from 1900 to 1911, and since that time has been Bishop of the Diocese of Western Missouri, U. S. A., at Kansas City, Missouri,

RICHARDS. On April 16, Miss Linda Richards (ABCFM), the first graduate nurse in the U. S., She was at Doshisha Nurses' Training School from 1885 to 1890.

YARNELL. Dr. D. E. Yarnell (YMCA) in December 1929, in America. Dr. Yarnell was formerly secretary of the Seamen's Club, Yokohama.

## MISCELLANEOUS

ANGLICAN MISSIONS AND THE N. C. C. The Bishops of the N. S. K. K. have adopted a plan by which Anglican Missions in Japan may be represented on the National Christian Council. As a temporary measure until the General Synod in 1932 the Bishops will nominate a representative for any Anglican Mission desiring representation, who will sit with the members of the co-operating Committee of the N. S. K. K. on the National Christian Council.

ASHIYA TRAINING INSTITUTION. The C. M. S. Training Institution for Women Workers at Ashiya, which was temporarily closed for two or three years, was re-opened in April under the Principalship of Miss E. A. Lane, who has the assistance of Miss Nakamura as Vice-principal.

BEST. Dr. E. M. Best leaves Japan on May 30, after completing his part in the work of the International Survey of the Y.M.C.A.'s and Y.W.C.A.'s.

BISHOP. On May 25, Mrs Charles Bishop (Jennie S. Vail) observed the fiftieth anniversary of her arrival in Japan.

DUTCHER. Professor and Mrs. George M. Dutcher of Wesleyan University, Middletown, Connecticut, have been travelling in Japan for some weeks. Dr. Dutcher, Professor of History in Wesleyan University, is here under the auspices of the Carnegie Peace Foundation. He has been lecturing in the Universities of Fukuoka, Sendai, Sapporo, and elsewhere.

ELMORE. Rev. Carl H. Elmore and wfie visited Dr. and Mrs. Dunlop (PN) at Tsu, and other places in Japan Mr. Elmore is pastor of the Englewood, N. J., Presbyterian Church. He attended the annual meeting of the Presbyterian Mission at Ninooka, Gotemba, May 25–29.

FAUST. His Majesty the Emperor on May 28 conferred on Rev. Dr. Allen K. Faust (RCUS), the retiring President of the Miyagi College for Girls, the Third Class Order of the Sacred Treasure.

KOBE COLLEGE. Kobe Corallege has acquired an excellent site of over 25,000 tsubo of land near Nishinomiya. It is expected that work on the new buildings will begin before the end of the year.

KRIETE. Rev. Carl D. Kriete (RCUS) was installed President of Miyagi College for Girls on June 2, in succession to Rev. Dr. Allen K. Faust.

McCALL. Rev. C. F. McCall,; for 22 years a missionary of the U. C. M. S., has been appointed a member of the Japan Mission of the A. B. C. F. M.

NIHON SHINGAKKO. The union of the Shingakusha, founded by the late Dr. Masahisa Uemura, and of the Theological Department of the Meiji Gakuin, was consummated on April 1. For the next five years, under the name, Nihon Shingakko, the institution will be conducted at 102 Tsunohazu, Yodobashi, Tokyo.

UNION OF THE ABCFM WITH THE MISSION BOARD OF THE CHRISTIAN CHURCH. The missionaries of the Japan Mission of the Christian Church met with the Japan Mission of the American Board as one Mission at Arita from May 28 to June 3.

## ERRATUM

SIPPLE. In the April issue of the Quarterly, under 'New Arrivals,' the note of the arrival of 'Mr. and Mrs. Carl Sipple' should read 'Mr. Carl Sipple.'

# WHO'S WHO IN THIS ISSUE

REV. SNEYD OGBURN is a missionary of the M.E.S. working in Kansai Gakuin.

REV. AKIRA EBISAWA is the Japanese Secretary of the National Christian Council. He is on the Central Committee of the Kingdom of God Movement.

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REV. C. B. OLDS, is a missionary of the A.B.C.F.M. working at Okayama.

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*Readers of " The Japan Christian Quarterly" are reminded that the views expressed in the magazine are not of necessity those of either the Editorial Board or the Federation of Christian Missions under whose auspices the magazine is published.*

# EDITORIAL NOTES

## *THE ECONOMIC SITUATION*

Economic conditions dominate the whole situation in Japan at the present time. The nation is feeling to the full the effects of the current slump in the world's trade. Indeed it is possible that she is feeling it more acutely than any other country in the world with the exception of Australia. This does not mean that the actual number of unemployed is comparable to that in England or the United States; it is rather due to the inadequacy of the provisions made on their behalf.

Hitherto the closely-knit family system of Japan has itself been the solution of unemployment. Responsibility for the out-of-work member has been shared by the family as a whole. In most cases the victim has been a countryman who has been lured by the glamour of the city, only to find that the streets are not paved with the gold of his imagnation and he has returned disillusioned to the paternal fold. But today conditions are different. Many of the unemployed come from families which are themselves slum-dwellers; others have left the country because of the plight of the farmer, and so can hardly return thither for succour. The chorus of praise for a new-built Tokyo may tend to deafen ears to ' the bitter ballad of the slums,' but those who are engaged in work among the poor are aghast at the desperate state of affairs. In one district we visited, it was estimated that 60% of the population were out of work without any state relief, and that at least one-third of the children were existing below subsistence mark.

Such conditions render the poor exceptionably liable to victimization. The grind of sweated labour and the lure of licensed vice are preferable to a slow death from starvation. In Osaka of 800 applicants for permission to practise prostitution, over three-quarters ascribed the reason to economic difficulties. A recent inspection of the homes of the poor in a certain district in Tokyo revealed families knitting twelve pairs of gloves a day for a paltry eight sen, or making a thousand lamp boxes for twenty-five sen.

In face of a situation such as this what is a small and relatively poor Church to do? Marxism has a 'solution'; has Christianity? Or is it merely a set of impracticable ideals as its critics declare? It is obvious that our religion is going to be judged today by its fruits and by nothing else. What then are we to do? The late Duke of Argyle once said: "No method of reform is so powerful as this: if alongside of a corrupt system is laid one incompatible principle, then that principle without any noise works against it and overthrows it." It is thus that Christianity has dealt with slavery; it is thus that it will deal with the inequalities of the present economic structure of society. The attempt to create a public opinion rather than to stage a demonstration may not appear very heroic, but in the long run it is more effective. Society is not going to be changed except by changed men. As Mr. Stanley Baldwin has said: "The responsibility for progress rests not only on the Government, but on every man and woman in the country. The Government can go no faster in progress than the people will allow them to do." In other words in face of an economic situation such as prevails today the Church's first obligation is in the realm of the spirit.

The Spirit of the Lord is upon me,
Because he anointed me to *preach* good tidings to the poor:
He hath sent me to *proclaim* release to the captives,
And recovering of sight to the blind,
To set at liberty them that are bruised,
To *proclaim* the acceptable year of the Lord.

But this primary spiritual responsibility does not absolve the Christian worker from taking certain other and obvious steps. He can foster the spirit of co-operation by patronizing co-operative stores and by sponsoring mutual aid societies; he can encourage his flock to take their share in civic responsibilities; he can himself practise self-denial and abstain from every appearance of luxury. Above all by a life of practising love, he can inoculate society with those ideals which are essential for its redemption.

The Kingdom of God Movement in emphasising the social responsibility of Christians as an inevitable consequence of their individual faith is in this respect making an invaluable contribution to the evangelization of Japan.

## *THE GOTEMBA CONFERENCE*

In connexion with the Kingdom of God Movement a conference was held at Gotemba from September 2—5. It was composed of of some 180 members, consisting of delegates from the various local committees the nation over, together with members of the central committee and certain others. Its purpose was to provide an opportunity for fellowship and for conference on the campaign now in full swing throughout the country.

So far as fellowship was concerned the Conference was a conspicuous success. Nothing could have exceeded the spirit of friendship and good-will which prevailed the whole way through. This in itself made the Conference worth while. To those who live in Tokyo and other cities opportunities of meeting fellow-workers are frequent, but to the worker in a small town or country district such occasions are rare and in consequence the sense of spiritual isolation is all the greater. To such men in particular the Conference must have been a God-send. But no doubt what was the cementing factor was a realization that all, whatever their denominational allegiance, were together united in the one common task of setting up the Kingdom of God in Japan.

The general plan of the Conference was an opening inspirational meeting followed by sectional meetings of the delegates, in the first place according to subjects, in the second according to churches and in the third according to districts, the whole to be closed with a service of thanksgiving. In addition each session was prefaced by a devotional period. It was hoped by this means that inspiration, thought and fellowship would each have a place.

The devotional address the first night was given by Dr. Kagawa. From the very start he struck the highest note: "The Kingdom of God Movement is a work of the Holy Spirit; the Holy Spirit is only given in answer to prayer." Then in telling phrases he rammed home this need of prayer as shewn by the answers already received, by the wide-spread pro-Christian influences at work in the spiritual life of the nation, and by the utter immensity of the task before the Church. The meeting closed on a level never after reached by the Conference. This was of course in part due to the nature of the programme, but one would have thought after those burning words the Conference would have been driven to prayer. But it was not so; the programme was rigidly kept and to that extent the Conference fell short of expectations. Certainly not until the Church in Japan can pray,

> "Stir me, oh! stir me Lord, till all my heart
> Is filled with strong compassion for these souls;
> Till Thy compelling 'must' drives me to pray,
> ......till prayer is pain,
> Till prayer is joy, till prayer turns into praise,

certainly not till then is the Movement going to succeed. Statistics are but slight evidence of success. As we were reminded more than once at the Conference, the Church all over the world is watching the Movement; let them do so on their knees.

With regard to the sectional meetings, if any Movement has had a wealth of good advice it is the Kingdom of God Movement in Japan. At the Conference last year the delegates passed twenty-seven resolutions; this year they have followed them up with a further thirty-five! though in fairness it must be said that many this year were in answer to a careful questionnaire drawn up by the Central Committee. Nobody denies the need of corporate thinking; most will admit that this thinking must first express itself in findings; but all will extend to the leaders of the Campaign their sympathy as they try to translate this mass of advice into action! Nevertheless the resolutions on the whole shew a grasp of realities and an appreciation of the central part to be played by the Churches and auxiliary bodies, which mark a distinct advance on previous campaigns. It might be a good plan on future occasions to appoint a drafting committee with considerable powers, to whom all sectional resolutions could be submitted.

These criticisms, however, are not meant in any way to belittle the value of the Conference. The opportunity for fellowship in a common cause is wholly gain. The Campaign has made a good beginning. It now remains to work and above all to pray through.

## ANNUAL MEETING OF THE FEDERATION OF CHRISTIAN MISSIONS

The main subject before the Federation of Christian Missions at their Annual Meeting this year was that of "The Re-discovery of the Kingdom of God." The four papers that were read on that occasion appear in this number of *The Japan Christian Quarterly*. Some have asked why we should speak of the 're-discovery' of the Kingdom. Has it been lost? In an essay in *Concerning Prayer*, Dr. Streeter says: "Everything that lives must develop, and development means such modification of the organism as shall adapt it to its ever-changing environment......Christian theology is no exceptoin to this Universal principle,......the Christian Church must and will find new ways of expressing to itself and to others the meaning of its faith." In an ever-changing world, therefore, it follows that the Church must ever be re-discovering the meaning of the Kingdom. It is a sure evidence of its life. A static faith may claim to be immovable, but it is also dead.

The papers, especially that on Rediscovery in the Devotional Life, reached a high level, but the discussions that followed on the whole were disappointing. It is obvious that in a body of eighty delegates, with speeches limited to three minutes, no profound contribution is possible. In future, if the papers are to be followed by discussion, it might be a good plan to divide the members up into smaller groups, who can give more concentrated thought to the subject.

One issue which provoked a certain amount of discussion was that of the means by which a missionary should express his attitude towards certain recognised social evils in Japan, e.g. the Geisha system and the abuse of the film. The latter, of course, is a problem not peculiar to Japan. The British Government recently appointed a strong committee of Civil Servants to consider the matter in its bearing on Africa. In face of such evils, should the missionary make a public protest? It is an open question whether in the long run such protests effect much: though in fairness it must be admitted that that on the Geisha did produce a satisfactory result. Christian ideas should lead public opinion, but they achieve little if they outrun it. So far as the foreign film industry is concerned, it is obvious that pressure can best be applied from two directions, from the citizens of the supplying country and the citizens of the receiving country. A body of foreigners in either country has little influence. This is but to suggest, as we said above in another connexion, that the first duty of the Church is not to stage a demonstration but to create a conscience, which will not allow such evils.

But the question is admittedly a difficult one; though opinions as to methods may differ, yet as to the seriousness of the evil there is no doubt. The whole matter calls for patient understanding and an avoidance of precipitate action.

## LAMBETH AND JAPAN

We do not propose in these notes to discuss the Findings of the Lambeth Conference. It is our hope to have an article in the next issue by one who was present. It is obvious, however, that resolutions which deal in a strong and thoughtful manner with such subjects as The Christian Conception of God, Marriage and the Home, Race Relationships, War, and Christian Unity have a message to Japan and especially to the Christian Church therein. Whatever may be their limitations, nobody who has studied the report will deny that the leaders of the Anglican Communion have made a serious attempt to face anew the problems of the present day. We do well in this connexion to remember the words of President Lincoln, " The dogmas of the quiet past are inadequate to the stormy present. The occasion is piled high with difficulty and we must rise with the occasion. As our case is new, so we must think anew and act anew. We must disenthrall ourselves, and then we shall save our country."

Our one plea therefore at the present time is get the Report and study it.

## THE JAPAN CHRISTIAN QUARTERLY

With this number another volume of the Quarterly comes to a close. We are not letting out any secrets when we say that ever since the earthquake, the financial position of the magazine has been one of considerable difficulty on account of the rise in the costs of production. Indeed it has only by making the magazine a quarterly that it has been possible to continue. In undertaking full financial responsibility for the magazine, therefore, the Christian Literature Society have shewn real public spirit. It now rests with our readers to decide whether they are going to support the Society in its action. The one thing necessary is to increase circulation. We venture therefore to draw attention to the special rates offered for those who wish to send the magazine as a gift to others. For such gifts, the annual subscription is reduced to three yen, while four such gifts may be made for ten yen. Readers must decide for themselves as to the value of the magazine in maintaining and deepening missionary interest in Japan. The Editor is always glad to receive suggestions as to how the magazine may be improved.

It should be said in passing that the *Japan Mission Year Book* and *The Japan Christian Quarterly*, which are produced by one Committee, are designed in such a way as not to overlap. The Year Book is, as its name suggests, a year book, a chronicle of the events of the year, while the Quarterly is primarily a discussion of the bearing on the Christian Movement of thoughts and events in Japan. For an intelligent understanding of the situation it is necessary to subscribe to both.

During the coming year in view of the visit of the Commissions on Education and Rural Problems, special numbers of the magazine will be devoted to a consideration of these all-important subjects. In addition it is anticipated that in the near future there will be a special issue on children's work. The articles on Native Religions will continue, and in addition each number will contain the latest news about the Kingdom of God Movement.

# THE REDISCOVERY OF THE KINGDOM OF GOD IN JAPAN

## (I) In the devotional life of the Church*

WILLIS C. LAMOTT

The Kingdom of God has a two-fold aspect. It is both a reign or rule of God and the sphere over which and through which that rule is exercised. It is inward: it begins with the discovery of the sovereign obligations of God to rule over the individual's will; it is rediscovered as the various aspects of the individual's life are, one by one, brought under the sway of the rule of God. It is outward; it begins where one man brings his relations to his fellow-men into line with the will of God, and it is rediscovered as this rule of God gradually penetrates social relations and transforms the moral, intellectual, industrial, and national life of men.

On its inward side, the Kingdom advances as man, the individual, is brought face to face with God as revealed in Jesus. Such a vision of God lies at the very heart of the Master's Gospel of the Kingdom: "Love your enemies, that ye may be sons of your Father which is in Heaven for he maketh his sun to rise on the evil and the good and sendeth rain on the just and the unjust."......"Ye therefore shall be perfect as your Heavenly Father is perfect."......"Seek ye first his kingdom and his righteousness."......"When ye pray say 'Our Father'"......Jesus attempted, first of all, to bring his disciples into communion with God as he knew him, realizing full well that communion with such a God would not give them rest until they had brought their lives more and more into conformity with his perfection. It is doubtful whether we should say that Jesus had a "social gospel" as commonly conceived, for all his social teachings —and his ethical teachings for that matter—are simply attempts to define the changed attitudes of men who have seen the transforming vision of God as revealed by Him.

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* A paper read at the Annual Meeting of the Federation of Christian Missions in Japan, 1930.

No one can see this vision of God as holy, or righteous, or as a Father, without experiencing an automatic recoil of unworthiness. Therefore Jesus' message was, "The Kingdom of Heaven is at hand; repent ye, and believe in the gospel." "Repent......believe!" The Kingdom comes in that way even today. Life in the Kingdom is a succession of acts of repentance and rededication, for the Heavenly Father does not demand to rule over all or not at all, but limits his sway to the degree of our acceptance of it. "Repent......believe." The vision of God reveals to us hitherto unperceived aspects of His will for us and for the world, this leads us to repentance and rededication, and thus the sphere over which the Father rules is continually widened.

On the outward side the Kingdom of God is advanced as men see the inner Kingdom incarnated in the lives of disciples. The vision of Fatherhood shines through to men in terms of Brotherhood— "that they may see your good works and glorify your Father who is in heaven." Thus step by step the ideals of the Kingdom are incorporated into the common mind and conscience of society. Progress is not gradual, but is as erratic as the capricious will of man. But invariably outward progress is conditioned by inward growth. The progressive discovery of the Kingdom in social, industrial, international, and racial relations is always dependent upon the extent of some one's inner dedication to some newly-discovered vision of the will of God.

The place where the outward and the inward aspects of the Kingdom meet is the Church. In the words of Archbishop Temple, "the Church is the fellowship of Christ's disciples, welded together by the operation of His spirit within them into the organized society which is His body......Its own distinctive activity is worship......and the self-dedication of its members to His service in the world. As they thus serve Him, they leaven society; and so there grows up a whole civilization which is in greater or less degree Christian, in the sense that it is moulded by the principles of the gospel."[1] The Church, in this ideal sense, is a microcosm of the Kingdom, a cross-section of life as it is lived in full-fellowship with God and man, a place in which the rule of God can be seen working before it is transmitted throughout the world; it is the corporate spokesman of the Kingdom, wherein men may find authoritative attitudes concerning life and its problems. The Church is all this—and more, but it is primarily the place where Christians by worshipping together may receive the vision of God through which the Kingdom of God is continually discovered.

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[1] Wm. Temple: *Personal Religion and the Life of Fellowship.* page 72, also chapters III and VII.

A glance at history proves that the bounds of the Kingdom have been extended most effectively when a single individual—an Isaiah, a Francis, a Luther, a Wesley—has stood face to face alone with God. But it is a paradox that this solitary kingdom-discovering vision is most often received through common worship. Isaiah's vision came to him doubtless during a temple service and John Wesley received his "enlightenment" while attending a Moravian prayer meeting; but it is probably true that the prophet as a rule attains the vision on some Damascus road or as the result of long and lonely vigils in some desert place. However, the Church is not made of up religious geniuses, but of common men and women, and it is generally in a meeting of Christian people worshiping together that the ideals of the prophets are mediated to the rank and file of the membership of the Church.

It is an unedifying fact, and one on which we need not dwell long here, that the Church of the present day offers almost anything to the average Christian but the chance through devotion to rediscover the inner vision of God's Kingdom. That highly-organized institution offers in its multitudinous and complex activities little that the modern man cannot find better expressed in other organizations. Both in this country as well as in America, our church services are built to please, to instruct, to entertain; the "opening exercises" which constitute our only attempt at real worship are often rushed through in order to make room for the sermon; and it is indeed an extraordinary preacher who does not kill the spirit of worship in his people by talking to them for forty minutes.

Under these circumstances, therefore, it was only natural that a revival of interest in the subject of worship should take place, especially in America. Some of the most constructive thinking of the past five or six years has been done in this field, and hardly a month passes without a new contribution to the subject appearing from the press. This present revival is not a passing fad or fancy. It is a confession of a vital lack in our modern conception of religion. It has received its due and just share of criticism, but, in so far as it does not substitute worship for the higher moral and intellectual content of religion or lose its force in aesthetic subtleties, it has something valuable to offer us in our search for the Kingdom of God. I shall not attempt to evaluate the movement, nor shall I deal with any of the technical aspects of the subject, but shall limit myself to a review of three or four general principles which might be effective if applied to our missionary work in this country.

1. In the first place, the present emphasis on worship has reminded us of the primary place worship should occupy in the life of the Church. Many of the religious tasks of the Church—even preaching—are coming more and more to be shared by other institutions of the modern world, but as Dean Sperry has said, " There remains then the conduct of public worship as an office which no other institution has claimed as its prerogative and special mission......The conduct of public worship is the differentia of the Church as an institution."[2]

In international gatherings of Christians we Americans are often severely criticized for the so-called externalism and activism of our contemporary religious life, and missionaries upon returning to the home country often feel that the criticism is justified. The aim of the Church seems to be to present enough activities to keep the restless man or woman of today occupied and hence interested. This is a form of competition in which the Church can never hope to be successful. It is poor psychology, to say the least, for the Church thus to appeal to an age that is already so terribly over-organized. In an age of speed and complexity, the primary duty of the church should be to provide sanctuary and retreat from the confusion and distraction of life. Worship offers sanctuary, but not escape from life. It offers a chance for the busy man of affairs to stand aside and survey the actual experiences of his life in a new and illumining atmosphere; it offers him a chance to compare the current standards of life, as it is lived, with the unchangeable standards of the Kingdom of God. It not only issues in a reintegration of his life but adds something intrinsically new to it. Professor Wieman has brought this out in one of his recent books;

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[2] Willard L. Sperry, *Reality in Worship*, p. 163, 160.

> "To be creative means to introduce new values beyond those which men have heretofore recognized and to devise new forms of conduct different from those which the established social order and the prevailing arts and sciences prescribe...... It would seem that worship is one of the sources out of which new creations in the art of living arise. It is in worship that new paths open up; worship is the only suitable preparation for the greatest creative artistry in all the world, the art of reshaping the total vital process of living."[3]

In the long run, surely the external activities of the church would not lose, but would rather gain by an increased emphasis on that which would enable a distracted generation to re-view life as a whole and to revalue it in terms of the Kingdom of God.

Or we might put the matter in this way—Where, outside the worship of the church can the average churchman of America or Japan seek the vision of the Kingdom? We Protestants have left the spiritual progress of the individual altogether too much in the individual's own hands. Our churches give us little or no guidance as to our private devotions they furnish us with no manuals of personal spiritual exercises, they place no altars in our homes inviting us to step aside for a moment of quiet and a breath of prayer. And most of us are frightfully self-conscious about ordering our own private devotions. It is not unnatural that under the increasing tension of modern life this tendency should have been accentuated. The practice of personal prayer and meditation as well as those forms of social worship centring in the family are being remorselessly crowded out of the daily routine of life. This is especially true in this country, where dwelling houses are not built so as to provide quiet rooms into which a person can retreat, and "having shut the door, pray to the Father who seeth in secret," and where so many of our Christians are surrounded by hostility or lack of sympathy in their homes.

The Church therefore should reshift its emphasis and provide for its people a weekly service of worship which should express beautifully and feelingly those spiritual things which the average Christian wishes to say but doesn't quite know how—or doesn't quite have the opportunity—to express. "Truly artistic forms of worship," as some one has said, "are the Church's way of saying 'God' so that the word shall not only receive the consent of our logical reason but shall be carried alive into the heart by passion."[4] The religious use of beauty, art, music, architecture, silence—of which we hear so much to-day—all these are but means to one end, to assist the worshipper to retreat for a time from the world of misdirected aims and distorted values, and to discover the meaning of life anew in the creative vision of the Kingdom of God. The aim of true worship, no matter how enriched or plain it may be, whether the stately liturgies of the cathedral or the stillness of the Quaker meeting, is to bring men to feel the power and presence of the Divine as related to those moral and social ends which we call the Kingdom of God.

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[3] Henry N. Wieman, *Religious Experience & Scientific Method*, pp. 257-264. Also see: Wieman, Methods of Private Religious Living, Chapter VI.

2. In the second place, we may ask, "What is worship?" "What type of worship most readily awakens this vision of God?" Worship, according to one authority is celebration, "The celebration of Life." "To praise and celebrate life, not merely this good fortune or delivery from that distress, but the memory of all things, the hope of all things, life entire and complete, to praise God and to celebrate His goodness—this is worship."[5] Seldom in our private devotions can we escape from self long enough to touch the hem of the seamless garment of reality. Sometimes, indeed, under the power of music or art, or the mystic influences of nature or friendship, we have been brought to the brink of this celebration of life and of God. But these experiences are rare, and are becoming increasingly so in the modern world. It is to corporate worship that men and women must turn for the vitalizing celebration of life and God. "Send forth thy light and thy truth; let them lead me: let them bring me unto thy holy mountain, and to thy tabernacle. Then will I go unto the altar of God, even unto the God of my joy and gladness."

The true experience of worship is realized through objective, rather than subjective, channels. No matter how much devotional literature of a subjective nature may appeal to us in our private lives, the materials of public worship—hymns, prayers, responses, scripture readings, anthems—should be chosen so as to lead the worshipper to forget self, with its own subjective joys and sorrows in the contemplation and celebration of the beauty and mystery of God. Worship therefore has been defined as the "adoration of God, the ascription of supreme worth to God, and the manifestation of reverence in the presence of God."[6] It is a putting into effect the oft-forgotten words of the Catechism that the "chief end of man is to glorify God and to enjoy him forever." Our Protestant worship can, and should, never be made so completely subjective as the Catholic mass, but the subjective element should be made recollective i. e., it should come as a result of the contemplation, praise and adoration of the Almighty One. No matter what the order or type of service may be, it is when the materials of church worship enable men to celebrate their love of God in this objective manner that the rediscovery of the realities of the eternal spiritual kingdom breaks through to the soul of man.

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[4] Sperry, *opp. cit.* p. 249.

[5] V. O. Vogt, *Modern Worship*, p. 7.

Concerning the pattern, or form, that worship should follow, authorities are agreed that it should follow the natural psychological progress of the experience of worship in the human heart, but few can agree as to what the order of this progress is. Dr. Vogt suggests seven elements in worship—Vision, Humility, Vitality, Recollection, Illumination, Dedication, and Peace, a design "overlaid or intertwined by an ever present alternation as of light and shadow, which sways the attention of the worshipper between things human and divine."[7]

A more workable pattern is followed by Dr. Sperry, who builds worship upon the familiar triangular basis of thesis, antithesis, and synthesis, basing his classification upon the experience of the prophet as described in the sixth chapter of Isaiah, and compared with other lyrical portions of the Bible and the hymns and liturgies of the Church.[8] There is first the thesis, the Vision of Reality, the praise and adoration of God through the celebration of one of His attributes, His holiness, truth, goodness, beauty, eternity, Fatherhood. There is next the antithesis, a survey of our contrasting human situation, a review of our experience issuing in the confession of our own creaturehood, our sin, our ignorance, our evil, the ugliness, uncertainty, or brevity, of our life—that, in short, which is the counterpart of the aspect of God's Being which was celebrated. There is next the synthesis, the reconciliation of the conflict, issuing in new comprehension and rededication. In the synthesis some spiritual truth, the Grace of God, the Love of Christ, the Communion of Saints, the Fellowship of the Spirit, steps in, giving peace and vitality and strength to take up the struggle again and to live life fearlessly.

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[6] Sperry, *opp. cit.* page 164.

[7] Vogt, *opp. cit.* page 53.

[8] Sperry, *opp. cit.* page 282.

A little reflection will show us that this is the pattern followed by the devotional literature that has most deeply moved our hearts to worship; public worship, to be most effective should follow this, or a similar, order. The working out of such a pattern in the worship services of the Church is a matter for the attention of the expert; but it is easy to see that the three steps are identical with the three steps, Vision, Repentance, Rededication, by which the Kingdom of God comes to the heart of man. Whether in our private devotions or in the devotional life of the Church there is no other method by which the Kingdom of God may be continually discovered.

But, in this interpretation of worship, are we not underestimating the importance of the sermon, which since the time of Calvin has been a centre of most of our Protestant religious services? Some of our authorities, it is true, show a disregard or contempt for the sermon which is disconcerting, to say the least, to a son of Calvin or Wesley. But, on the whole, although the service is no longer sermon-centric, the sermon has a no less important function to perform than before. It is not the main proposition around which the rest of the service is built up. It is rather a corollary to the worship service proper, a definition and particularization of the act of dedication, which is the climax of the experience of worship. It is a gesture saying, this is the way to give concrete form to the kingdom of inner values discovered through worship—" walk ye in it."

3. In the third place, we might ask, " How does worship as a method achieve the practical ends of the Kingdom of God? " Professor Hocking has defined worship as that which " turns us from the chaos of life to that which is purposeful," and in that sense, worship is *per se* the discovery of the inner kingdom of spiritual ends. But there is something in the practical Anglo-Saxon temperament that refuses to consider worship as an end in itself. We refuse to worship for worship's sake. We seek God in our private devotions not because our soul thirsteth for the living God as the hart panteth for the rivers of water, but in order that we may live more effectively and efficiently. In our public meetings, do we not usually come to God

with some particular end in view and arrange our services so as to force some conclusion, predetermined by ourselves, upon our defenseless audience or congregation? Be this as it may, the truth remains that true worship takes place only when men approach God with no utilitarian end in view.

It was not for nothing that Jesus taught his disciples to pray after this fashion, for what is the Lord's Prayer but a simple ascription of all praise and glory and power to God recognized as Father, and a dedication of self to the kingdom of righteous ends implied by that conception of his being? The true worshiper comes to God with the cry, "Thy name be hallowed, Thy kingdom come, Thy will be done, whom have I in heaven but Thee, and there is none upon earth that I desire besides Thee!"

Nevertheless, although the purpose of worship should not be utilitarian, its end and effect is to hasten the progress of the kingdom of visible results. This is because the method of worship is not the direct, logical method of science, but the indirect, intuitional method of art. It is this artistic method of indirection that most profoundly stirs the imagination, and with it the sympathies, wills, and consciences of men. Some of the most far-reaching practical ends achieved by men were the result of something which was in itself inherently useless. It is probably true that Mrs. Browning's *Bitter Cry of the Children*, Hood's *Song of the Shirt*, and Kingsley's *Alton Locke* did more for the cause of human justice in the 19th century than all of our highly scientific modern arguments put together. In worship, which is artistically conceived, ideas come to the mind in the form of images which sink far deeper into the human consciousness than do arguments and direct appeals to the intellect. A social or moral conviction which is reached by man as a corollary of his contemplation of God is something which cannot be shaken.

This is the reason why the adoration of the Saviour dying on the cross for the sins of the world has a more profound effect in the transformation of character than arguments, exhortations to "play the game" or good advice to "buck up and be a man." "Love so amazing so divine demands my soul my life my all"—this is a synthesis-conclusion of an act of worship—and untold lives have been changed and countless deeds of practical Christian service wrought through its influence! This is the reason why the worship of God as the even-handed Father giving his natural blessings to his children irrespective of their deserts, or the contemplation of Jesus whispering "Father forgive them" is a greater incentive to men to love their enemies than any number of eloquent sermons.

It is not accidental that some of the highest ideals of social righteousness to-day are held by members of the Society of Friends and certain groups in the Church of England, two bodies which are poles apart in organization but one in their emphasis on the primacy of worship. Neither is it accidental that the outstanding movements of modern times—the abolition movement, for example, or prohibition, or the Christian socialist movement, or the missionary enterprise—were all born in prayer meetings or in services of worship.

We should beware therefore of placing all of our emphasis upon the sermon, which is, more or less, intellectual in its appeal and instructive in its aim. In this country, *reihai* (the service) is still largely *sekkyo* (the sermon). The sermons in Japanese churches are doubtless on a more scholarly level than those of any other missionary country, but because of this Christianity makes its appeal chiefly to the intellectual classes. Our services seem planned for the curious intellectual classes rather than for the hungry heart. The little chapels in which many of us missionaries still hold forth are called *kogisho*, lecture places, not worship places. In evangelistic talks attempts are more often made to explain the whole body of Christian truth in one, two, or three hours than to awaken a sense of God that will lead men to repentance and dedication. At first this probably is necessary, but the Church must advance from being a kogisho to being a Bethel, a house of God, if the Kingdom is to advance in this land. For, although the worship service is intended primarily for Christians, it has a subsidiary and hardly less important function of subconsciously preparing the mind of the unbeliever for the reception of Christ. It is for this reason that children, who from early youth attend the services of the Church—unless their interest is killed by the sermon—seldom in later years wander from the Christian fellowship.

The danger of a purely intellectual emphasis centring in the sermon is that the minister or the missionary comes to live more and more in a world of ideas far removed from the mind of the simple man or woman whom he has come to serve. He often builds up problems simply in order to solve them, and the man of the street, or the woman of the village comes but once out of curiosity and returns not again. But to sit with Christians, who, forgetful of self, are lost in praise of the Great Reality whom they have discovered, often will awaken in the unbeliever a sense of need such as a thousand sermons could not arouse. If our churches were filled with worshippers and not hearers, the wayfaring man though he be a fool could not fail to sense the reality of it all and be drawn into sympathy with the worshipping congregation.

Again, this truth should make us pause and take thought concerning our methods of propagating that highly technical complex of moral, social, evangelistic and missionary causes which the modern world knows as the Kingdom of God. Our age is not lacking in prophets who have seen the vision of the Kingdom that must encompass every aspect of the varied life of man. Nor is it lacking in scholars; the Kingdom has never been presented in such learned and convincing terms. Nor have methods ever been so scientifically elaborate. But we have gone about as far as organization, education, and scientific management can carry us and the Kingdom cometh not yet.

The fact remains that our appeals for brotherhood, for social justice, for world peace, for missions, for industrial democracy, are all couched in terms so abstract and analytical that they leave the ordinary man cold. The 'causes' into which the church is throwing its intellectual and organizing force today must be touched by the illumining hand of the artist before they can awaken the compassion and sympathy of our world-absorbed generation. A religious as well as an intellectual impulse is needed for the realization of our dream of the Kingdom, and for this, we must have a wide-spread return to worship. To quote again:

> " We worship God in the first instance because that act stands in its own right and is of such supreme and sufficient worth that it needs no other justification. But when men address themselves simply and sincerely to God they always discover new ways into the lives of other men. We are all conscious that as we try to follow the social implications of life to their conclusion by a direct logic which moves on the level the venture finally breaks down. If our conduct as Christians is to reckon with the other man he must be something more than a remote fringe of the web of life. He must come alive to us as a fellow human being of like passions and circumstances with ourselves. His life and lot must be felt as our

> own lives are felt[9] ...... Worship proposes to further the ends of the social gospel or succeeds in furthering those ends by bringing the other man really alive for us in the presence of God.[10]......Sincere and true thoughts of God are the strongest known nexus between man and man. The social gospel receives its final statement in Augustine's memorable words, 'Blessed is he who loves Thee, and his friend in Thee, and his enemy for Thee,"[11]

At long last, the Kingdom of God cometh not by editorials and lectures and group discussions but by a return to the worship of a God whose essential character of Fatherhood, if once realized by the worshipping Christian, makes the social and moral ends inevitable. The kingdom tarries until we turn and seek a vision of God that shall lead us to the continual acts of repentance and rededication by which means alone God has ordained the bringing in of his Kingdom.

4. This brings us to our last point: "How shall we order our periods of worship, whether in church, kindergarten, evangelistic meeting, school or college so as best to awaken the inner discovery of the Kingdom of God?

As we have seen the first step in worship is Vision. Our primary purpose in every service of worship should be to exalt a God who is the Father of the Kingdom. Worship should not diffuse itself in a mere feeling of awe or adoration, but should be directed toward the vision of God in absolute Christian terms. Our hearts may be moved and awed by reflection upon the majesty and ineffability of God, but the Kingdom is best served as we exalt a God who bears to us the relation of Father, a relation carrying with it moral and religious obligations of a very definite and particular nature. Jesus addressed God as "Holy Father," "Righteous Father," "Father Lord of Heaven and Earth"—the majesty, the eternity, the awfulness of God, were not neglected, but were absorbed in the higher category of Fatherhood. Therefore, while not neglecting the splendid worship material to be found in the Old Testament, we should centre our attention upon the Eternal Father who is enshrined at the very heart of Christianity.

If the character of God is thus clearly presented to the worshipper, one thing should result: He will feel a new sense of unity with all of God's children. It is not merely a Christian dogma but a well-tested fact of experience that the brotherhood of man can be best realized through the worship of God as Father. The value of corporate worship enters here, for one can seldom realize one's unity with God's other children in the large, without first realizing one's unity with the particular group at hand. The ideal of worship is that of a group of Christians losing itself in adoration of the God and Father of our Lord Jesus Christ, and, as a group, identifying itself with the sinning, suffering humanity for which he gave his life.

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[9] Sperry, *opp. cit.* page 343.
[10] Sperry, *opp. cit.* page 337.
[11] Sperry, *opp. cit.* page 165.

The vision of God is followed by a feeling of unworthiness and humility. "I am a man of unclean lips and I live in the midst of a people of unclean lips!" It is strange that in Protestantism, with its strong ethical emphasis, so little place is found in the church service for the presentation of the moral ideal of Christianity. Much of this, of course, is left to the sermon, but a greater use of the Beatitudes and other Christian material, following up the idea that "ye therefore shall be perfect as your Father in Heaven is perfect," should prepare the way for a reflection upon life that should lead the hearts of the worshippers to repentance.

Why is the note of repentance so seldom heard in our churches and prayer services? The directory of worship of the church to which I belong contains this counsel, "The minister shall here lead the people in the confession of their sins, both original and actual." Perhaps it was a long-continued over-emphasis on the vague and indefinite "original" variety that conveniently dimmed our minds to the thousand and one annoying actual sins that lay all around us! It is easy to include our shortcomings in a single confession that "there is no health in us," but that statement must somehow be interpreted to include, unsocial relations, speculation, extravagance, racial prejudice, war and preparations for war, and much else, if we are to awaken a sense of effective penitence in the present generation. Consider the virgin field that lies before some adventurous soul who will attempt to bring the church and missionaries of this land to their knees in penitence for the wrong attitudes and sins brought to our attention in the other three papers of this Conference!

Yet, we cannot get away from original sin. For our worship in some way must bring us to a sense of our individual responsibility for the corporate sins of men; must stir our hearts to a confession of our share in the common wrong.[12] It was this that gave the great social and evangelistic movements of the past their power, and it must again be realized if we are to rediscover the Kingdom for this age. One reason why our supplications often seem so unreal and our intercessions so dry and lifeless, is because we have not yet reached through repentance that stage of mental preparation by which we can sympathetically enter into the needs of others and pray for them as if they were our own.

The climax of each service of worship should be an act of rededication. The feeling of humility should be lost in a presentation of the grace and power of God, so strong and so illuminating that it will bring peace and courage and satisfaction. This may result in a readjustment of the intellect to some newly discovered truth, a deepened purpose to work definitely for the achievement of some end in the Kingdom, a decision to assuage some ancient or modern wrong which comes within our doing. The Ideal Church, according to Archbishop Temple, will be composed of men and women " perfectly dedicated to God through their worship, and perfectly responsive to his will in their lives."[13] Such a church would be the ideal instrument for bringing the Kingdom to the world, for it already would have discovered the inner spiritual kingdom of Reality.

The ways in which missionaries can assist a revival in the subject of worship in this country are not a few. We can of course use our influence in bringing the importance of the matter to the attention of our Japanese colleagues, in whose hands the matter ultimately rests. But we can do our greatest work by experimenting in ways that lie directly under our control.

We can experiment in the use of beauty in awakening the sense of God. The Japanese possess a profound appreciation of beauty in its various forms, and yet, except in music, Christianity has found little expression in terms of beauty. In music, indeed, unbelievable progress has been made in half a century, but a wider application of music, both choral and instrumental, to church worship, is a development left to the future. The Japanese are a nature loving people, but it is strange that so few hymns in their hymn book strike this note, and most of these are unsung by adults. There is a tradition of silence in the religious background of the Japanese, but Christianity is one continuous round of talk, talk, talk! Periods of directed silence are often used with good effect in children's services, but I have not yet heard of its successful use in work with older people. Do our Quaker brethren have any contributions to make along this line or are their meeting houses also becoming halls of talk? The Japanese are a deeply reverential people, yet how often have we been ushered to the front seat in the midst of a pastoral prayer, and how often have the high moments of a communion service been punctuated by the stoking of the stove? And if this is true is it not due to the fact that from the beginning our churches have been lecture halls and not sanctuaries? We may well ask ourselves whether our chapels, borrowed from the west and largely unadapted, are of such shape, construction and equipment as to lead the Japanese mind to thoughts of God and worship. I have seen a congregation deeply moved by a sense of God in a fifteen mat room of severe simplicity, where the Holy Communion was being observed, the people kneeling on cushions, and the elements distributed from an ordinary Japanese *chawan* and cake trays on a low polished table. One characteristic of the worship movement in America is a renewed emphasis upon liturgics, and many severe Calvinists and Puritans are finding themselves worshipping in near-Gothic buildings, with altar-like communion tables, and services stolen from the Anglicans. Do the Japanese respond to liturgy? Can our liturgical brethren give those of the free type of service any help in this direction?

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[12] Temple, *opp. cit.* pp. 85, 86.

[13] Temple, *opp. cit.* page 72.

Perhaps our greatest field of experimentation should be in work with young people. The chief advances in religious education in recent years have been in the development of the worship service in the Sunday School. Not so long ago in Japan our Sunday School meetings consisted largely of the telling of a more or less Biblical story with a more or less Christian moral, in the midst of a more or less unrestrained tumult. But that day is passing, and in many Japanese Sunday Schools where the element of worship is finding a place in the Sunday morning services, the results have been far beyond expectations. But the kindergarten and Sunday School still offer vast possibilities for experimentation in the use of music, nature study, silence, and simple ritual in the service of worship. Can we not have contributions from those who have been working in this field?

In our schools, likewise, the note of worship is being sounded in chapel services but, alas, the uninspiring routine of hymn, short and often dull sermon, hurriedly mumbled prayer and the doxology, still prevail in many of them. Let us leave religious instruction to the class-room where it belongs and spend our chapel hours in attempting to train our adolescent students in the practice of the presence of God. Happily, experimenters are in the field here also, especially in Girls' Schools. What contributions have they to make toward solving our common problem?

Time fails us to mention the possibilities found in the retreat, which orginally was a service for worship and not discussion, and in our Bible classes and study groups. For after all, what does it profit us if we impart all wisdom and all knowledge to the young people who come to our classes, and leave them untouched by the sense of God, and His claim upon their lives?

Yet, in the last analysis, our chief responsibility is to seek the kingdom of inner reality in our own spiritual lives. For "the Kingdom of God cometh not with outward show; neither shall they say Lo here, or Lo, there! for, behold, the Kingdom of God is within you." Without continual seeking of the Vision of God, without Repentance, without Rededication, the Kingdom cannot be discovered.

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# THE REDISCOVERY OF THE KINGDOM OF GOD IN JAPAN*

## (II) In Moral Life

MICHI KAWAI

I must confess at the outset of this paper, that I feel extremely embarrassed at my lack of knowledge and preparation of such a very deep subject as is given to me; but I am certain that the very poverty of material in this paper will provoke lively discussion, which is after all the main reason of my presence here to-day.

The writer of Ecclesiastes says that there is no new thing under the sun, and he seems to have said the last word on wisdom and morality. If moral life were a prescribed systematic formula, a finished product, there would be no field of new discovery. But moral life, as I understand, is like a living organism which can be developed or stunted according to time and place. As man ascends higher in his mental and spiritual scales, his moral horizon expands in proportion, and he discovers many new fields which await his delving. The Greek idea of moral life was to conform with aesthetic ethics which consisted of reason, order and harmony. They considered that the true nature of man is full of light and intelligence, by which one should cultivate energy, beauty, and joy. For this very purpose, one should contemplate his own true nature, and it called forth the philosophy of "Know Thyself." This philosophy is a moral persuasion to contemplate and to recognize that which is within each individual, and try to act in conformity with the nature of this true self.

To this end, one must remain master of oneself; and therefore self-control was considered to have a preeminent place in the realm of virtue. Sin, suffering and repentance as understood by Christian ethics have no place in their moral programme. Sin was only a disease or lack of health, or a discord in nature; and the remedy for it was to get healthy and regain harmony in life. This is the trend of Hellenic ethics.

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To the ancient Hebrews, the Ten Commandments were their invulnerable moral constitution. Here is allowed no introspection of mind. As the word "Commandments" indicates, their moral principles were given by the highest authority with the injunction "thou shalt not." The Pentateuch added detailed rites and regulations for the social, moral and religious lives of the people. Hence in the long run, external works and legal observances, and tabulated etiquettes began to be considered all important. Pharisees at the time of Christ were the national representatives of their moral standard. What a wide, wide chasm there was between the teachings of Jesus and those of the Pharisees! One stood for the spirit and the other for the letter. In St. Mark's Gospel, Chapter VII, we have Jesus' estimate of things within and without, what things defile human beings, what things do not. "Ye leave the commandment of God and hold fast the tradition of men. Full well do ye reject the commandment of God, that ye may keep your tradition." The Oriental life even today is greatly influenced by customs and traditions, and moral conduct is too often related only to external physical phases. How it strikes others, how it looks, how it sounds—these outside judgments determine daily conduct. Do we not hear that ancient Chinese sages have put down 3,000 rules of etiquette for genteel life? And are not the mass of the people of that land as well as of this country still swayed by these traditions, and observe outside forms and regulations, while the spirit was forgotten long ago? Christ's reproaches to the law-abiding Pharisees can be adequately applied to the modern etiquette-loving Orientals.

The world is indebted to the Greeks for making the great discovery that moral life is distinct from religious traditions and not solely based upon customs and instinct. And yet the world was not at ease with only Greek ethics to go by; it tried to probe the further depths of morality, and in doing so, it touched the bed rock of spirituality at the bottom of it all. Is it arbitrary then to place a clear demarkation between spiritual and moral life, when one is the complement of the other? They are so closely connected that we speak of them *ensemble* as if they were analogous; but generally speaking, am I not right in understanding that moral life is the temporal relationship between man and man with conscience working at its base, while spiritual life is the endless relationship between God and man with religious faith as its guide. There are some who deny the necessity of spiritual life because they deny the existence of God and the life everlasting. There are others who claim that without spiritual life, moral life is merely child's play without any serious purpose behind. To the latter group moral life is nothing but applied religion. In fact, human nature is a component of many different characteristics which are correlated with each other.

Modern science tries to analyze the whole man and studies each characteristic under its scrutiny. The opposite method was taken by the ancient Jewish people who treated every thing *en masse* and to whom there was no psychology, no physiology, no sociology, and who used to hear God's voice through the medium of human or physical agencies.

Science searches law and nature, in order to find truth outside of the tendencies and desires of the human soul. It regards the world as a mechanism without any moral end. Ethics itself is a part of natural science. Human conduct is governed by instinct and environment, by self-preservation and the struggle for existence. Duty, right, sacrifice, love, pleasure, happiness :—these have no claim upon morality since they are naturalistic ideas born out of self-preservation. There are many among the rising generation in every country, who, revolting against the conservative ethical teachings, welcome this scientific treatment of moral ideas and act like primitive savages or unmoral animals. These young people in Japan (now I am speaking of my own people) need sympathy and right guidance. No wonder that they revolt against superstitions, fatalism, conventionality, stereotyped etiquette, and obsolete teachings, which cast their net-work across the path of progress to trip up the passers-by. The study of social science is after all an adventure, but it is prohibited by the authority of the land and is even considered treacherously dangerous and as the adventurous youth of to-day rebel against the shackles of time-worn custom, and often in their endeavour to throw off the useless bondage, they throw away their moral armour too. But it is not their desire nor choice from the outset to lose their moral character, but after throwing away the traditional moral ties, they fail to find something worth while to take their place to which to give their love and devotion, so they abandon themselves to cheap physical pleasures or to so-called "dangerous thoughts."

Let me be clear on this point. For many centuries, Japanese moral life has centred around loyalty to the Emperor, respect for ancestors and love for the country. Now social science has introduced individualism, socialism and universal brotherhood to make the younger generation see and hear things which they or their forefathers had never experienced before. In their careless haste, their impetuousity has caused them to loose themselves from the national moral ties and to wander aimlessly in the field of modern materialism. Paradoxical as it is, egotism on the one hand and selfless service on the other run parallel in human nature. One can never be absolutely happy unless he has a great cause to serve—great enough for him to give his life for it.

Here is modern Japan standing at the cross-roads of old national moral teachings and of new world-wide principles. She has wavered from the old ethics and has put loyalty, filial piety and patriotism into the category of ordinary virtues, while there is yet no major moral dynamic which demands the life-blood of her sons and daughters.

Hellenism? Judaism? Buddhism? Confucianism? Science? They all have had a share in leading the country thus far during all these centuries and she owes them much gratitude. They are still her faithful friends and co-workers, but at the cross-roads, they are no longer capable of serving her as a guide. Egotistical, speculative and grasping as Japan is, she is restless and unhappy because she has no definite moral centre to which she may offer her knowledge, wealth, bravery, yes, her very life and soul. She hungers for something bigger than family system, she longs for something higher than ordinary loyalty to the Emperor, she aspires to a broader social life than narrow nationalism; and she seeks, consciously or unconsciously, some noble, divine ideals and unchanging eternal law instead of man-made traditions, ideals which she may serve even unto death. Japan is so forlorn and lonely in her empty solitude. Will religion help to enrich her moral life? In that solitude, faintly she begins to hear the thundering voice of Isaiah, "Your new moons and your appointed feasts my soul hateth; they are a trouble unto me; I am weary of bearing them. And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers I will not hear, your hands are full of blood. Wash you, make you clean; put away the evils of your doings from before mine eyes; cease to do evil, learn to do well; seek justice, relieve the oppressed, judge the fatherless, plead for the widow. Though your sins be as scarlet, they shall be as white as snow." If Japan would humbly and earnestly listen to this holy rebuke and yearning exhortation, she would consequently make a careful, honest searching of the heart by the method of self-examination.

She would find within her nothing but defeated, distorted figures, nationally as well as individually. Open a sheet of an evening bulletin at random, and see what one finds: quarrels and threats, violations and foundlings, poverty and diseases, unemployment and immoralities, stealings and cheatings, homicides and suicides, and the cause of all these evils is ascribed to the economic depression. If then, economic prosperity visits the land, will these evils evaporate like the snow before the sun? Not at all; unless the heart is changed. Outside conditions alone have no power to transform human nature. The sinful self and the inferiority complex always drag us to shame and despair. Together with St. Paul, we cry out, "Wretched man that I am, who shall deliver me out of the body of this death?" (Rom. 7:25) If, however, we end here, morbidly introspective, our fault-finding with ourselves is but a pernicious habit. "Know thyself!" Yes, but what does it profit us if it means simply to expose our weakness and foolishness, perversities and inconsistencies. However, we must not forget another important side to this "Know thyself." In spite of our distorted ugly nature, there is certainly a higher self within us all, which awaits to be raised to infinite beauty and divine nature. Socrates, longing for beauty thus prayed, "Make me beautiful within." In agonies of soul over his moral sin, David cried out. "Create in me a clean heart, O God; and renew a right spirit within me." One from aspiration for beauty, the other from repentence for his sin, each moralist raised his eyes to the Power higher than high human power when he discovered his own limit. Their insight, the "vision illumined by the light of God," revealed to them their lack of beauty and ugliness of self. Indeed the very insight which makes every penitent tremble for his sin, enables him to discover, at the same time, that humanity has the indelible holy imprint of

God within him, and that there is a new value even in a heap of human rubbish, beauty and utility even in a cheap common object. He would learn to connect his limited self with the limitless power of spacious life. Is this not the lesson Jesus taught to his disciples when he ordered them to gather up the crumbs after the miraculous feeding of the five thousands? He showed them that nothing was useless and wasted when controlled by spiritual force. We are continually astonished at products and by-products, and at the transformation of refuse and rubbish into useful articles through chemical processes. Gas and tar for instance, are taken from coal and the by-products of it are benzine, naphthaline, creosote, indigo, asphalt roofing, etc. The Tokyo Gas Co. made a statement two years ago that about 36% of its income comes from by-products. "God seems to have left much undone so that we could complete the work of creation and have the joy of discovering new possibilities" (Condé, *Adventure*, page 108). Both secular and sacred histories are full of accounts of rediscovery, re-creation, regeneration of human lives. The possibilities of our limitless development and discoveries are only beginning to dawn upon us, for "we are children of God, and it is not yet made manifest what we shall be. We are to be transformed from glory to glory even as from the Lord the spirit."

Once I heard two school principals, one a man, the other a woman, discussing *Onna Daigakko* the unique moral precepts given to women in the Tokugawa period by a great rural teacher Kaibara Eikiken. The man principal, a very progressive liberal man, said he had no use for this old teaching; it was impotent if not harmful to have modern girls read it. The woman principal, a Christian, deemed it necessary to have her girls read now and then because she found much truth in it. "Oh, you read into it the meaning of your Bible" laughed the man. "I am taught," she answered, "to discover beauty and truth in common things and respect them."

Spiritual insight always enables one to dig many precious treasures out of the ruins of the mouldy past. Tokyo daily papers report that hundreds of people are digging the heaped up earth at Shibaura where the earthquake debris from Ginza districts has been dumped. These diggers have discovered several thousand yen's worth of valuable articles which had been burnt and buried at the time of the diaster. The people are hopeful for many more thousands of yen's worth of discovery in the near future. Has this not some good analogy in our moral world? Who is to rediscover the duried treasures in broken humanity?

There is another element we must consider in the re-establishment of moral power. And it is the heritage of the past. In our great desire to be modern and up to date, do we not often ignore our great indebtedness to the past, each to his or her own country? Ancestor worship, seen from this angle, is more than a mere hero-worship and has a tremendous import in national characteristics.

A French general once said that he had heard about the marvellous endurance of Japanese soldiers during the Russo-Japanese war. Many of them held unflinchingly to most dangerous posts for several days on a stretch under artillery fire, and moreover without food and sleep. The general thought the report was due to either an exaggerated praise of their bravery or their extraordinary military discipline combined with a national patriotism peculiar to Japan. He found, however, during the World War, that many French soldiers, although inferior in physique to German soldiers, were their equals in bravery and endurance under the worst conditions. What was said of Japanese soldiers could be said of European soldiers. What made them so? It was their national back ground, the glorious national heritage which showed itself at their national crises in their common Tom, Dick and Harry. For each soldier, however humble and unducated he be, knows one or two national heroes. What French soldier does not know Napoleon or German soldier, Bismarck; what English soldier does not know Nelson and Wellington or American soldier, Washington? These soldiers at their decisive moments, one and all, become heroes each of his own country; to-day we see many little Napoleons and Bismarcks, Nelsons and Washingtons, Caesars and Hideyoshis fighting for this national honour.

The same thing can be said of our moral struggle. Saints and sages, prophets and reformers all become our living ancestors. They are behind us and before, pulling us and pushing us, till we reach the final goal of victory. At times, we become conscious of being ourselves little St. Pauls, St. Francis', Socrates, Florence Nightingales and France Willards, in fact any hero we might choose to be. There are no racial or geographical boundaries in the moral world. But how misunderstood and misused Christian love is by them who still live under the law and grace! May I introduce a recent experience of mine? A man called upon me with his sister who fell into immorality. His complaint was that she, having being in a Christian school, had heard too much of God's love and one's duty to love and forgive others and so became too easy with her oppressor and that was the beginning of her downfall. If she had been left under the old Japanese moral teaching, continued he, she would not have repeated her sins; and so the teaching of love and forgivenes was the cause of her fall. How utterly foolish does this sound to our ears. But we cannot pass it off with the wave of a hand. There is a big warning for those who teach Christian morals to our people who are brought up in unchristian atmospheres. Love and forgiveness are Christian virtues, but they are not emphasized in the moral teachings in non-Christian lands. As the Jews were so astonished with Christ's command to love one's enemy and to forgive him seventy times seven, so to-day non-Christian moralists still continue to wonder at these significant words. Indeed, the least in the Kingdom is greater than these wise teachers, who are apt to take cheap pleasure for love, and tolerance for forgiveness. It is most necessary to introduce the high Christian ethical standard first through the avenue of the fear of God. Without thoroughly understanding the import of God's wrath against sin, without humbly acknowledging that the law of God governs all laws, physical and moral, the teaching of Christian love glides over natural weakness and becomes even a stumbling block to moral character. Why is it that we have so many flabby Christians who become an easy prey to social evils? To them the fear of God or wrath of God, sin and repentence, redemption and consecration have lost their true meaning, and they are too old-fashioned and obsolete, and are not modern enough. They argue that if they do not do anything bad and are respectable, is it not enough? We are not like scribes nor sinners. We obey the laws of the country, and do our duties. We are apt to make mistakes, but that can't be helped so long as we are human and imperfect. God understands our weaknesses and forgives us by His love, etc. Their self-righteousness and self-satisfaction, and their lack of awe and respect toward God have eclipsed the vision of the dignity and splendour of God's image, and consequently their own self-respect, within them. They try to gather grapes of thorns, or figs of thistles, and lo! they are pricked and torn and they comfort themselves saying, " it can't be helped ! " Was it Bismarck who said " I fear nothing but God ? " To which a certain Japanese politician added, " I don't fear even God,"—and he went to the dogs. Listen to the writer of Ecclesiastes at the close of his wisdom book :......" This is the end of the matter :......Fear God, and keep his commandments ; for this is the whole duty of man."

Like Sir Launfal, after roaming about everywhere in search of a better and higher moral life, we come back wearily and soberly to the teaching and the life of Christ, and find in him what we have been vainly looking for elsewhere. Through all ages and climes, high above the clashing sounds of wars and struggles, traditions and philosophies, doctrines and sciences, Christ's voice sounds like a clarion note on a cool summer morning : " Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you. Be ye perfect as your heavenly Father is perfect." " But Lord, how ? " we ask ; and He answers, " I am the door of the sheep. Enter in."

# THE REDISCOVERY OF THE KINGDOM OF GOD IN JAPAN*

## (III) In Intellectual Life

L. J. SHAFER

Originally education was one of the functions of the Church. In some countries this is still true to a certain extent, but in others the process of secularization is complete. We are all familiar with this development. Democratic government demands an educated electorate; hence, education must be universal and state given; if state given, on the theory of the separation of Church and State, it must be entirely secular and without religious bias. This development is, of course, comparatively recent in history and we are just now beginning to check up on its results.

These have produced a growing feeling in America—a feeling which has its exact counterpart in Japan,—that everything is not well with a completely secular education. This feeling is voiced in a recent article in an American magazine in which it is pointed out that all education has religious implications; that education and religion whenever they function vitally are inextricably intertwined; but that under the present method of institutionalization the two are "compartmentalized" with correspondingly ill effects upon both education and religion. As a matter of fact, religion is nothing if it is not the integrative principle of the whole of life; it cannot well be left out of an education that aims to orient man to his environment. This is recognized by American educators in a redefinition of the aims of education which in many respects cannot be distinguished from the aims of religion. In Japan, a similar effort is being made to make up for the alarming defects of an education which has been consciously non-religious.

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* A paper read at the Annual Meeting of the Federation of Christian Missions in Japan, August, 1930.

Now it is precisely at this point that our Christian schools are in a position to make a unique contribution in the development of a type of education that is not compartmentalized into that which is secular and that which is religious, but which is thoroughly integrated in the Christian view of life.

What is the present situation in our schools as regards this problem? Have we succeeded in developing a type of education which as education is Christian? Have we made Christianity the integrating principle of the whole educational process? Can it be said that the Christian aim has so permeated our schools that the technique of the class room has been determined by it?

I believe that in this respect, our schools in Japan have been very nearly a total failure: that, as a matter of fact, the same compartmentalization which has resulted from the secularization of education, has found its way into our schools themselves and consciously or unconsciously has been accepted by Christian educators as the basic principle of education. Coe, in his recent book, "What is Christian Education?" says, "The effort to utilize the structure of western secular schools in the teaching of religion in the Orient results most naturally in slackness with respect to both the secular and the religious demands, but the religious more than the secular...... If there is in Christianity any principle that in and of itself might guide us to educational processes as well as ends, mission schools have not recognized and applied it. On the other hand, if method in religious education must be derived from non-religious sources, again the mission schools have lacked pious thoroughness in their search for this method." Just as in public education is secular and apart from religion, so in our own schools we have looked upon the teaching of the general subjects as the secular task and the religious exercises and Bible teaching as the other element in the school that made the school a Christian school. We have said, in effect, that in mathematics, history, science and the other branches the content, aims and way of teaching are the same for secular as for religious schools. In our general education we are not different from other schools—we have said—but while our education is not different, our schools are Christian because we teach the Bible, have Christian worship and other Christian evangelistic activities and subject teachers are either Christian or in sympathy with Christian ideals. If conceivably, we were to have the privilege of teaching Bible, conducting chapel and other religious exercises, outside of the curriculum of a regular public school, leaving the ordinary teaching in the curriculum to the teachers of that school as before, would there be any great difference between that situation and the situation in a so-called mission school, provided an equal number of those teachers were in their private lives Christians or sympathetic with Christianity?

In other words, our definition of a Christian school—and we have not said Christian so very long; even now it is usually mission school—has been, a school where secular subjects are taught by teachers who are as far as possible personally Christians and where Bible is added to the curriculum and religious exercises are held either by a part or by the whole school. Given the school, we teach Bible to and hold religious exercises among those who are in attendance upon the school. To state it baldly we have used secular education as a bait with which to gather together impressionable youths to whom we have an opportunity of preaching. We have tacitly said that our school was Christian but that our education was not—and this statement is not even tacit in some cases. During a certain number of hours a week we are *educating* and during 2 or 3 hours a week we are *Christian-educating.* Answers to a recent questionaire sent to Christian schools, referred to in detail in my article in this year's Year Book, makes it quite clear that this is the view of the majority of educators in our Christian schools in Japan to-day.

So far from our Christian aim vitalizing our technique in education, this tacitly accepted thesis that our education is secular and the evangelizing work another compartment in the life of the school has resulted in a comparative neglect of educational technique. A prominent Japanese Christian educator recently asked this question, " Are our Christian schools primarily educational institutions or evangelistic agencies? This question thus stated, in my view, creates a false dilemma, but the conditions in our schools are such that a phrasing of the problem in this form has validity. Our instinctive answer to this question has been, " Our schools are, of course, evangelistic agencies." Since evangelism is our very definite aim, given the cleavage between the secularly educational and the religious which we have found to exist in our schools, it is only natural that our effort should go into this side of the work to the neglect of the educational, as such. Add to this the fact that many missionaries assigned to schools never intended to specialize in education and even sometimes grow a bit restive under the necessity of engaging in the secular activity of teaching when their main purpose is missionary, and it ceases to be surprising that our schools are backward on the educational side.

However, even on the thesis stated above that our education is the secular instrument used to secure us the opportunity of preaching the Gospel, the educational side should not have been neglected. The analogy of medical missions is instructive. The medical missionary has clearly before him the missionary motive, but along with this is the necessity of ministering to bruised bodies. That in itself is a distinct and worth-while aim. Any doctor who did not do his best medically in his medical mission work would look upon himself as a quack. As a matter of fact, I am under the impression that some of the best talent in the medical profession is engaged in medical missions. Educational missions should require as effective work in the profession of teaching as medical missions do in them medical profession. New discoveries in medicine are immediately applied by the medical missionary in his clinic. Education would be an exception to all other fields of knowledge if there were not frequent new discoveries in method and technique and even in guiding principles and these, when they have been brought forward, should be studied and applied to our immediate educational situation. This question is referred to in the Preliminary Paper on Education in Vol. II of the Jerusalem Reports in the following words, "For the ambassadors of Christ to neglect to avail themselves of all the light that modern knowledge can shed upon their task and of the help which modern educational experience can give, would be as foolish as to refuse in carrying out the missionary task to take advantage of the improved means of communication which scientific invention has provided." I would like to add that it is not only foolish but dishonest not to do so.

And yet, as we have already said, it is not the Christian Mission schools in Japan that are applying to the educational situation here the newer ideas in education that have practically revolutionized education in the United States in the last twenty years. Such private schools as the Jiyu Gakuen, the Seijo Gakuin and others are the ones which are making these experiments. Mr. Obara recently published a book called, *New Schools* in which he gives accounts of scores of schools which are trying the new ideas in education. There are many public schools in the list but not a single mission school is mentioned.

The questionaire referred to above yielded the astonishing result for the secondary schools connected with Missions in Japan that out of 39 replies, 28 report that the method used in the class room is either a combination of the lecture and recitation methods or the one or the other alone — methods which have been pretty definitely abandoned in progressive school systems. The facts seem to bear out our statement that the compartmentalization of our schools into that which is education and that which is evangelism has resulted in a comparative neglect of education as such.

I believe that this situation has come about because we have not clearly seen the whole task and seen it as a whole. To be sure, even on the thesis that the educational side of our work is secular and our real work is centred in the religious activities of our schools, we should have been as efficient professionally as are medical missions on their professional side. If it be true, as I have attempted to show, that we have not done a good job professionally, I believe it is due to the fact that our aims have not been clearly understood. We need definitely and consciously to look upon the whole educational process as the evangelizing agency. In other words, we need to answer the question, "What is Christian Education?" by developing a type of education which as education is Christian all along the line. Educators in the United States, for example, no longer view education as the process of becoming intelligently informed as to certain branches of knowledge, but its aim is to develop a certain type of character. Morrison, of Chicago, in his book called, *The Practise of Teaching in the Secondary School,* states the aim as follows: "It (the school) utilizes the cultural capital of society to generate in the pupil a complete horizon of intelligent attitudes toward his world, of just standards of moral and aesthetic values, of the special abilities required in his relations to his physical and social surroundings. The secondary school does not teach science and history and literature and language; it utilizes these elements of culture and others in educating the pupil." The statement of objectives of education made by a Commission of the Department of Superintendence of the National Education Association of the United States, quoted in Vol. II of the Jerusalem Reports, is as follows: "The general objectives of all education may be stated as: (1) To promote the development of an understanding and an adequate evaluation of the self; (2) to promote the development of an understanding and an appreciation of the world of nature; (3) to promote the development of an understanding and an appreciation of organized society; (4) to promote the development of an appreciation of the force of law and of love that is operating universally. The individual self, nature, society and God—these four and in particular the adjustments which the individual self must make, constitute the objectives of education. A full understanding of the magnitude of the task reveals the need of continuing education throughout the whole period of life."

Thus the question may fairly be asked whether the modern secular school in its definition of the aims to which the whole process must tend, is not more nearly religious than our so-called Christian schools with their notion of certain activities and subjects which are secular as against others that are religious.

The modern secular school is aiming very definitely not to impart knowledge but to develop habits of thought and habits of life, in short to develop character, or as Coe expresses it, personality. It aims to develop a character that will choose independently and grow with the years into fuller and richer life. In the Christian school our aim is Christian personality and the aim of our whole education should be the promotion of the development of Christian personality. In addition to the usual materials furnished by the general subjects we have the material furnished by the Bible and we have the whole Christian dynamic to apply to the use of all the materials of education. All the departments of the school must be co-ordinated to the one end of developing persons who will go out to live Christianly, think Christianly and choose Christianly. The Christian view of life must be applied to each school situation. The school is to be viewed as a laboratory where the pupil is testing Christian ideals in the crucible of daily experience. The testing should not be confined to the Bible classes nor to the religious activities of the school, but every piece of work done must be undertaken and carried out under the inspiration of the Christian dynamic. The school should never be viewed even tacitly as a place where we have gathered together impressionable people, to whom we can preach; but the whole educational process must be permeated with the Christian ideal and motivated by it. The aim of every school activity should be to produce full-grown, free-thinking independently guided individuals, whose wholehearted and fearless search for truth wherever it may be found, will make them willing, enthsiastic and practising followers of the one who said, "The truth shall make you free." The Rev. J. W. C. Dougall in a booklet on Religious Education in Africa expresses this idea as follows: "We have.........to interpret and fulfil our missionary vocation in general education in such a way that all we teach in our schools and school communities will help to achieve in our pupils a Christian view of life and of the world, and a Christian character expressing itself in all human relations, whether in the family, the tribe or the State. When we achieve this progressive and profound view both of religious education and general education we shall find that there is a single task before us in both fields........."

There can be no real conflict in the aims in Christian education between education and evangelism. The aim of the whole educational programme is one, and that one is evangelism—the development of the full-rounded Christian personality. The following occurs in the Preliminary Paper on Education in the Jerusalem Report: "A false antithesis has often been drawn between evangelism and religious education. The truth is that they belong together, evangelism denotes the Christian purpose; religious education describes the normal method of its fulfilment. It is a mistake to limit the application of the term 'evangelism' to certain particular methods, such as those of the itinerate revivalist, the preacher, or the 'personal worker.' Evangel means Gospel. Any method that brings the Gospel of Jesus Christ to bear in vital, effective, saving power upon the lives of human beings, men, women or children, old or young, is rightly to be conceived as a method of evangelism. A scheme of religious education that is not evangelistic is not Christian. Conversely, schemes of evangelism that are not educative or that are not followed by further steps in religious education are apt to be transient and barren." This statement is, of course, all the more true if applied to the one situation of a single school where on the one hand so-called secular subjects are taught and religious exercises and activities are carried on. There is no antithesis between the two parts of the process; the two belong together.

The change of emphasis in the whole modern educational movement, from subject matter to be transmitted to resultant effect upon the personality of the student, makes the manner of handling a given subject matter more important than the matter itself. Thus, in every subject in the curriculum the material furnished by that subject must be so handled that Christian personality is furthered. I do not mean, necessarily, that a Christian interpretation must be put upon the materials of history or science or literature, (although a Christian interpretation of these materials, because if truely Christian it must be the true interpretation, should be arrived at in the end), but the pupil's attitude and the teacher's attitude towards, and use of, these materials must be such that it makes for the building up of the sort of personality that is Christian. Thus the teacher must be a specialist who understands educational principles. He will be a person, who has definitely made up his mind that the material offered by the musical curriculum, to use one subject as an illustration, is the most satisfactory material for him to use in assisting a growing young boy or girl to attain Christian personality. That teacher will be happiest when teaching and will be able to work out for himself the problem of getting personality results through the music teaching. He will not be an evangelist nor Bible teacher whose style is being cramped by the necessity of music teaching. This is, of course, as true of English or gymnastics, or science or domestic economy or any other of the subjects of modern education. No one would, for a moment, expect a medical missionary to be in doubt when he came to the field as to whether he is to be an evangelist, pastor or teacher. He is by profession a doctor, who is at the same time a Christian and a missionary. Similarly, a teacher is by profession a teacher; but he goes one step further than the doctor, possibly, in that his very teaching itself is the instrument for producing Christian personality. Again to quote from Mr. Dougall, "Indeed, all our teaching, if we can but learn to see it in the light of God and the rich and varied human life with which he has gifted us, is capable of ministering to the growth of the Good Will which uses things for the purposes of mind and character; to the growth of persons who use their possessions and capacities for other persons. It is our great privilege to assist in the educative process by which the immature self-centred individual gains mastery over his concrete environment; sees the world of nature and man in the light of the

Divine Presence; and thereby becomes an intelligent and unified personality, a constructive member of the community of Christians who seek first the Kingdom of God."

The problem of applying the Christian ideal to the whole teaching process and the problem of making the whole life of the school the field in which Christian personality is being developed is the problem to which modern Christian education must set itself. There are still several main points in the process that are not clear. For example, and here I quote from the Jerusalem report, it is not precisely clear, " whether an education that is entirely Christian in its processes can at the same time be dogmatically Christian in its content." This process of reconciling these two apparently conflicting elements in the Christian attitude, as interpreted in the light of modern psychology, namely respect for free personality and the imparting of dogmatic conviction, or in other worlds the idea that personality must develop from within and at the same time the presence of certain definite convictions that it is our duty to hand on to the next generation—the reconciling of these two elements in our Christian educational programme presents a major problem. Nevertheless, the fact remains, that Christian education is a special type of education as education. It is not simply a content to be transmitted in one department of the school but it is a spirit which is to control the whole educational process. Thus clearly understood and actually developed in practice this education is of inestimable value to any country. It is at this point that the Christian school can make its position secure in Japan to-day. This is to be done not by making our schools less openly Christian but more concretely and completely Christian. As Mr. Dougall has put it, " Our religious work more educative and our educational work more comprehensively religious." I believe that a school of this type—a true Christian school, may I say—would have no difficulty in securing students in Japan to-day.

May I take the liberty of applying the very excellent remarks of the leader of the devotional period this morning to this problem. We in our educational work need to get out into the deep. Tinkering with the nets will not secure for us the draft. We need a revaluation of our educational task in a fundamental and drastic way. We need to realize that we have not yet found the final answer to the question, " What is Christian Education " and the burden is upon us to make this rediscovery in the field of Christian education.

# THE REDISCOVERY OF THE KINGDOM OF GOD IN JAPAN*

## (IV) In Economic Life

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ISABELLE MacCAUSLAND

When I reluctantly agreed to attempt this too difficult question today I said to your Committee that, of course, since the Kingdom of God has been realized in no country of the world as yet, we here, as a body of guests in a foreign land, could not in any sense consistently venture to criticise Japan's present lack of attainment.

Christopher Morley once was discussing with some children the queerness of the animal world. "Yes," he told them, "cattle have hides, and some dogs have hair, foxes and seals bear fur, but men? men are formula-bearing animals!" This may be true, but I hope you do not expect me to-day to be a formula-bearing woman. I bring you no panacea for evident evils in the world economic. I wish to comment briefly on some of the restlessness, a bit of the need in our midst, to encourage you if possible by some small recital of definite attempts being made to cover that need and some methods being tried to prevent further tragedy, and I point you again to the only seven words under Heaven which can help us to cure injustices in any land, and those you know well—"Thou shalt love thy neighbour as thyself."

Having implied that almost all economic problems are international, it must be admitted of course that in each country there are local phases of those problems which are peculiarly irritating, while some few of them are local only. That some problems are very acute just now here in this land cannot be denied. When Director Albert Thomas of The International Labour Office, was in Japan last year the reasons given him for Japan's economic stringency and failure to ratify further Conventions were these, (I quote from *The Japan Advertiser's* report of his conversations with The Ministry of the Interior and Bureau of Social Affairs), "The reasons given were, the depression of 1920, the earthquake of 1923, the financial panic of 1927, the difficulties of the present time rising out of over-population, shortage of raw materials and markets, the family system surviving in industry, the problems of relations between employers and workers' organizations." Whether or no we could agree with all these reasons, every observant person in this room must realize that economically speaking "there is something wrong" here in our very midst.

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* A paper read at the Annual Meeting of the Federation of Christian Missions. August, 1930.

A Tokyo missionary who had been in the country over forty years told me that last winter, for the first time, he had several men at his back door asking for food; and he remarked with some bewilderment, "it seems there must be a good bit of poverty about!"

Judge Furuye, of the Osaka Juvenile Court, told me that from among his rapidly increasing numbers of juvenile delinquents about three-forths begin their crime-careers by stealing food. *The Japan Times* said this past week: "Criminal offences are on the increase in numbers chiefly due to the business depression, according to observations made by the authorities. Up to the end of June the total number of offences attributed to the difficulty of living in Tokyo alone indicates four times increase over the preceding year's corresponding period." The *Advertiser* last week also carried this bit of news: "Owing to the growing business depression, it is reported, persons suffering from illness are not going to physicians, instead they are turning to pharmacists or dispensaries. It is said that this is one of the causes of the seemingly increasing number of attacks of dysentery which have recently come to the attention of the authorities."

The business report of the Co-operative Societies of Japan for the first five months of this year shows a decrease of deposits and an increase of advances. In several districts great numbers of filatures have had to close down because the selling price of cocoons is this year less than half what it was last summer. In Aichi Ken alone there are 45,000 operatives out of work in the silk filatures.

The Ministry of Communications say they anticipate a loss of ¥1,500,000 at the end of this year if the sale of stamps continues to decline at the rate of these early months of 1930.

The Government's Official Gazette reports a total of 576 Labour disputes involving 77,400 workmen during last year. Only 15 of these appeals were for higher wages, 22% were opposing wage reductions. The Government reports that through its mediation 233 disputes were settled, but adds " There is virtual absence of room for compromise on the part of the labourers, because the economic pressure brought to bear upon them is so great that in many cases they are practically fighting for life."

In April Mr. Aijiro Tomita, Director of the Labour Department of the Home Ministry said, " Our economic and industrial depression shows no signs of abating and it follows that labour disputes will be on the increase for some time to come." Mr. Komakichi Matsuoka, Secretary of the General Federation of Labour, who went this past year to the Geneva Conference as Japan's Labour Delegate said recently, " among unorganized workers desperation is sure to come and violence to follow " ; according to an *Advertiser* report, he agreed in the same interview with Mr. Tomita that " the policy of paternalism as practised, for instance, by the Kanegafuchi Spinning Co., is rapidly losing prestige in Japan as elsewhere in the world." (This is the Kobe Co., which announced a 23% cut in wages for its employees after giving Mr. Sanji Muto a retiring allowance of ¥3,000,000, its officials bonuses of ¥500,000 and declaring a dividend for its stockholders of 35%.) Mr. S. Hachizume, Director of that Company was bewildered and amazed last year that Albert Thomas of the Geneva Labour Office " apparently failed to understand the family system of this country and so could not see the efficiency of the principle of paternalism on which this company is operated."

Somebody has said that Bolshevism thrives on three things, poverty, ignorance and oppression. The Japanese Government, probably appreciating this, or at least recognizing the increasing need for assistance of some more comprehensive type, in May of this year practically doubled its relief appropriation, bringing the sum available up to ¥8,000,000, and Mr. Iwao Yamasaki, commenting on the new Poor Law Appropriation said, " I am of the opinion that this new law is one of the measures that will neutralize the present disturbing trend of thought."

May we turn now to re-read the very excellent paper entitled *The Machine Age and Religion* prepared for The Institute of Pacific Relations in Kyoto last fall by Mr. Hampei Nagao, formerly

Director of The Imperial Government Railways and of the Electric Bureau of The City of Tokyo. He says: "In Japan, Confucianism, Shintoism and Buddhism have a traditional influence over some people, although they have largely lost their authority over the young people of to-day. Still, there is Christianity, but even this seems to fall short of providing the necessary things for meeting the strong new desires and needs of young people. It is communism we fear; for Marxism is undermining the spiritual, is digging deep into the economic, political, industrial and even into all phases of our life. It is regrettable, therefore that often there are scholars to-day who regard Christianity as having but little economic intelligence and ability, and thus having nothing to do with modern problems."

So have we come to a place where we can begin to think constructively, as well as with sympathy, about the dark picture I have been painting for you. For we, who follow a Christ who interested himself in the daily lives and occupations of men and women, country folk and city intelligentsia, men's bodily appetites as well as their mental and moral sinning, can ill afford to remain indifferent to such tragedies in our midst as unemployment, inadequate, crowded housing, theft of food and mental illness of increasing numbers of hungry children, many of whom are motherless because the factories have disrupted their homes. What are legitimate, friendly, constructive things that may be done by guests of a nation so bravely groping and harassed? May I venture to quote Mr. Kagawa's own advice given from this platform last year? He says we should do these things:—

1. Think and plan to put the emphasis in your churches and schools on the worth-whileness of work.

2. Interest yourselves in organisations of workers.

3. Consider why it is difficult to get labourers into the church; try to overcome that and (4) the equal difficulty of reaching employers.

5. Demonstrating success in business under Christian methods is valuable.

6. Try to reach men of ability even thought they are still underlings in their firms.

7. Try to unite in your work with workers of other denominations; there is a wide need for which we must unite.

8. Teach that the spirit of love must prevail.

9. Help co-operative societies and ventures.

10. Teach everywhere how to properly direct desire. (I take it he meant in all spheres of life—physical, mental and economic).

I have been giving you Japanese authorities for existing facts and conditions, may I also suggest that in trying to help we can be most sure of doing that safely and well by consulting the wishes and suggestions of our hosts here in the Orient. But to all of Mr. Kagawa's points may I venture to add another, growing out of my experience in living at Toynbee Hall, East London in the heart of a wide area of unemployment? I was serving there on a skilled-employment committee for trying to find work for boys coming out of school. But there wasn't much to be found there, and there isn't here now, save undesirable apprenticeship and "blind alley jobs," and it's heart-breaking business seeing young lads, strong and eager, growing month by month on the city street corners idle and shifty and seedy and vicious just for lack of something to do. Here in Japan they patronize the cafés instead of hanging out on the street-corners, the results are quicker and more deadly. But over there, from other Committee members, from families of the boys, from the lads themselves, over and over we heard the question, "Why doesn't the church do something? Why don't the pastors care? What about that carpenter Christ they claim to follow? "Wouldn't he want a man to have work?" Well, the Quakers (Friends) did try. I'll never forget a Mass Meeting they called in the old City to consider the problem, and fine old Bishop Gore, and ruddy, vigorous Bishop Temple, and a weary, gaunt flaming man named Pickles who had been out of work for a year, a cotton-spinner aching for his loom! That was a conference worth remembering. We've been having such lately in Chicago and in Philadelphia. Ramsay MacDonald is still trying to help, and he seems a Christian if ever there was one. Mr. Henderson used to be a Methodist Preacher I hear, and Maude Royden holds meeting down there in Whitechapel where the men wouldn't be seen going inside any church, and there is still unemployment! But she tries to tell them that we do care, but that we haven't yet learned how to help very much. Someday, when all of us wake up to the fact (I think it is a fact) that unemployment is an international problem and must be solved at last not locally, but by some overhead, delegated body able to have perspective enough and charity toward all, sufficient to disregard little checker-board boundary lines, when misery cries in the next square, then we Christians may hope to demonstrate that we follow a Father who is Lord of all, and whose Son was a carpenter.

Until then, approaching that time, cannot we all be better informed at least and try to understand? Shall Mr. Nagao continue to be able to say quite truthfully that "Christians have but little economic ability and intelligence?" Shall Miss Royden still call to her down-town audiences that the East-side labourers say "the hand of the Church is always against us?" Mr. Bunji Suzuki said at The Kyoto Conference of Pacific Relations that the first Labour Union in Japan was organized in a church thirty years ago. I wonder if that church is still interested in labourers and their interests. Mr. Kagawa is saying that the church has scarcely touched the farmers and fishermen whom Christ loved so well. It is no secret at all that one reason he is so anxious for his "Million souls for Christ" here in Japan is because he hopes thus to have the weight of their public opinion and the influence of that many Christian consciences behind some constructive reform legislation. What are we doing to help to educate that Christian conscience he hopes to make effective against such evils as prostitution and the liquor traffic?

What do we know and teach, or teach our young pastors and teachers to teach, of the evils of over-population, too-crowded housing, about better sanitation, wiser use of food, the responsibilities of ownership and executive position, as well as the values of honesty and diligence? At Kobe College every Junior takes a course, following a study of the Life of Christ, a course which we call "Applied Christianity" and I ask them to make out an outline of the things in which Christ demonstrated his practical interest. One of the girls wrote one day "I think Jesus must have been interested in homes of people; he went to so many. I am sure he would like to have all his children living in safe, comfortable homes where they would not be ashamed to have him visit." How far, how far from that ideal are millions of homes "round this world."

I find these College girls exceedingly ignorant on business matters. They know so little about interest rates or exchange! Most of them have never thought about such things as profiteering and whether it is right or wrong, nor have they considered property ownership and the responsibilities it involves, very different they are from the English girls I know, who follow with such keen interest the affairs of their Government and the questions of the day. Perhaps the co-operatives will help; they have in Russia and Denmark and elsewhere given the people practical education along such lines.

A certain rich man in a certain city of Japan, a church member in good standing, suddenly failed. There was much lamentation and sympathy among his friends in the Church. When I asked one day why he had suddenly become so poor I was told that he (a stock-broker) had been trying to corner the rice market for his vicinity. It happened to be a very difficult year, for harvests were poor anyway, and thousands in his city were struggling for food. When I ventured to suggest, a bit grimly, that perhaps he had deserved his downfall, a missionary spoke up and said "Why the very idea! Mr. Y. is one of our most earnest Christians."

Was it Dr. Wainwright who last year in the Forum here suggested that the best time to Christianise your capitalists is when they are little boys? Of course that holds true of the workers too. But as for the ethics of buying and selling, who are we Anglo-Saxons to teach honesty over here? Let us remember that Charles I had to issue two proclamations saying it was "not to the honour of the country for citizens to put stones in their butter jars and then sell by weight." Do you recall, also, that even under the Blue Laws some Connecticut nutmegs were wooden? However, some of our Mission Schools are teaching high standards of business dealings, and some of our Women's Colleges, (if women are soon to have the vote here; as seems now highly probable), must soon begin to teach more of economics and civics and sociology. A few students already have learned how to gauge living standards and know what we mean by a labour turnover and why it is so tragically high in this land.

As to what we may teach women, I was delighted to learn from Miss Shoda of the Nippon University for Women in Tokyo, that one of her Social Science graduates has become a factory inspector, the only woman in that vocation in the country so far as I can discover; but it was a great day for Japan when she took that job. Over in England they say that one good factory inspector is worth a dozen welfare workers, and I believed it after I saw the type of women they use—Oxford and Cambridge economics' graduates. I met many of them in the factories I visited, and we do need Christians of that fine, fearless, practical type in our factories here.

Let me quote for you, along another line, Dr. Sadakata, as she spoke to the League of Nations Conference last summer, saying "We very much need better food in Japan, especially for children. In New York milk is used at the rate of seventy-nine gallons per person annually. In Tokyo we use barely two quarts!" But better times are ahead. According to Dr. Suzuki there are now 63,000 cows in this country, but the Government plans to increase that number to 300,000 within a period of 30 years. (Oh that some modern Burbank could conquer the bamboo grass, so that herds of goats, such as roam the hills of Italy might bring relief and health to the babies of Japan). Dr. Sadakata told us also of a Japanese Nutrition Association which had been examining the food given in factory dormitories. In one Prefecture 166 factories were officially examined and of these she said only 25 were giving enough protein and not one enough general nourishment, although these 12,000 employees are most of them young women under twenty years of age. Here lies still a big opportunity for women missionaries. Doctors everywhere, as well as the modern young men and women will be glad of intelligent assistance along these lines. The population problem itself is largely a matter of food, food production to be sure, but also food wastage and usage to the best advantage for health. And you must not forget that women control the food wastage and do most of the buying of food around the world. Euthenics, the new science of home-making, ought to appeal in a land that has always proclaimed itself interested in the making of good wives and wise mothers; if only these modern girls will learn how to help in other homes less fortunate than their own, and should gain a vision of some public house-keeping which they will need if they become voting and later executive citizens! Just here I am tempted to interpolate something I quoted editorially in the April number of *The Japan Christian Quarterly* which Mr. Hinohara, then of the Kobe Central Methodist Church, now President of the Hiroshima School for Girls said to a group of Language students whom he had been invited to address in Kobe. He said "Do not be thinking we are jealous of your better homes and better living conditions than our own. We hope you will keep them up to the highest level you can afford for we need them as examples to look up to and to copy for our own houses. And I hope you will use those homes more for the entertainment of our young people; you have a great responsibility in that direction."

Of course we could profitably spend all this session on the population question. An approximate increase of 800,000 per year in this already crowded land must keep poor old Malthus tossing in his grave! But it really is quite amazing how frank are the birth control discussions in press and in student's circles now-a-days—not yet as frank as those I heard at the C.O. P.E.C. and Church Conferences in England, for in other lands the Christians are getting very business-like in their recognition of the fact that children have a right to be born well and safely or not at all. I wonder what the Theological Schools are teaching along the lines of Biology, personal hygiene, self-control, physical as well as mental, suggestions for directing a sane programme of constructive recreation for the young men of the churches they hope to shepherd. When I visited the Imperial University Library in the magazine section the first pamphlets to meet my eye were reports of a birth-control clinic in London, at which one of my own class-mates is registrar. She is the daughter of the keeper of the late Privy seal of the House of Lords in England and her Mother, Lady Pollock, is one of the Directors of this Clinic. I found Christians of high estate and leaders of thought in Great Britain are facing this question squarely since the War; someday it must be met in Japan. Will our attitude then still be prudish or constructively, and intelligently helpful?

At a debate on Christianity in King's College I heard a leading Atheist say that in two fields our religion has never functioned, "sex relations and economics." What are we doing to prove or to disprove his accusation? "Dangerous thoughts" are not limited to industrial or political resentments; the whole fabric of human relationships is under question by the youth of to-day. We who are supposed to be leaders of thought in Japan must, like Alice in Wonderland "run to keep up with where we are." At least we may try to remain intelligently informed, but that takes some determination and more reading in these days. To this end I am veturing to offer a very inadequate list of books, in the hope that during your perusal of them you may cover more adequately some of the many phases of this great subject some of which I've not even been able to touch, and others at which I've only barely hinted in this paper.

I suggested in the beginning that I wanted you to know of some encouraging movements going forward in our midst- Have you read of the prize given recently by the Fumin Kyokwai, (translated naively by the *Osaka Mainichi* as the Opulent Farmer's Society), of a prize of ¥1000 for the best rice yield per *tan* in the Empire this past year. This was taken by one Mr. Itaro Sasaki of Shimane Prefecture, whose fields netted 42 bushels per tan or about 172 bushels per acre. He is said to have established the world's record for a cereal crop. One wonders about this man; was any church perhaps, or boy-scout group or college class interested in his competition and achievement?

If I have seemed to slight the seriousness of the rural situation, it was not for lack of appreciation of that side of the economic problem. It seems to me often the biggest thorn in the flesh of distracted Japan, and you who are trying to help in the country districts are often doing pioneer work of immense value. The child welfare and health problems is some country districts seem practically untouched. A Matsuyama physician said to me recently that the reason for so many Hospitals in any central city like that is largely because the country people in wide surrounding districts know nothing at all about how to take care of themselves nor what they should eat!

A farmer's daughter from an island home, in the Senior Class at Kobe College was trying to write an essay on the agricultural situation as she had known it; in the class discussion of her paper it came out that not one of those Senior girls had known until then that there was a health or any other objection to the common system of fertilizing the soil here; nor did they know other chemicals were in use elsewhere for the purpose. Many of these folk in the country, and in some of the fishing hamlets too, seem to be still living in the period of isolation. What are the Churches doing to give them more abundant lives?

One of the questions I most wanted to touch upon was that of recreation for the workers, of vacations, of Sunday observance by labourers, and what is our precept and practice concerning this? I am especially interested in the latter point, being just now on the Building Committee for our new Kobe College Buildings which are to be started soon If Christian institutions cannot set an example of Sunday rest who shall establish it? I have an interesting letter from Margaret Bondfield, Minister of Labour for England, on this subject if anyone cares to see it. But it is encouraging to note how many industries, as well as offices and banks, are now giving one day's rest in seven, even the one day may not be our Christian Sabbath. The manager of the big Daimaru Department Store in Kobe is a Christian but his store closes on Mondays now. His girls are urged to join the Y.W.C.A. classes, and seem generally to have more freedom than those of other similar shops.

I learn from Mr. Toraji Makino, formerly a Congregational Pastor, now at the head of Osaka-Fu Social Service Bureau that in his Prefecture practically all the spinning factories have Sunday rest, some twice a month but many every week. He says moreover that many small factories are working on the 8 hour plan, and he quotes the Fukusuke Tabi foctory, employing more than two thousand girls, as an example of one which has always had that policy and is very successful. Practically all the others in the prefecture now are running on 3½ hour shifts, from 5 a.m. to 2 p.m. and from 2 to 11 p.m. with thirty minutes rest. He says further that, "the welfare of the factory-girls in dormitories is making splendid progress since the last summer, when the law against night work for women became effective" I quote his letter: "A. Ratio of decrease of the body weight diminished greatly. B. Working ratio increased from 93% to 97%—that is girls become more industrious and productive. C. Health condition made good progress, showing decrease of the serious sickness ratio. D. Complexion became better, even to the eyes of passing observers! E. Welfare work and educational enterprises are provided more than ever now for the betterment of the employees." And he adds, "In spite of the economic depression I cannot help being optimistic. Of course there are many things that need improvement yet, but no one can fail to see the rising wave of progress toward higher ideals in the business world of Japan."

If someone here could give us equal encouragment about progress in the mining industry, about relief for the 60,000 women still employed under-ground, we would be most happy to hear during the Forum to follow. I can never forget the tragic bitter beauty and eyes of one of the girl workers I saw in that coal mine I went down into at Omuta. She seemed to me a living monument of "dangerous thoughts" as she faced us so scornfully. Think of her sometimes—will you? and the young men of the fiishing and rural sections lacking constructive recreations and the normal excitements that all boys love; of the aggrieved farmers, struggling under their heavy loads of taxation; the silk-growers, bitterly idle, the "white-collar youths" whose families have endured hardships to give them education, yet who have come back to the village with no employment and who eagerly devour any sour doctrine that drifts their way—How can we help?

But first I say, we must keep ourselves informed and alive to the situations that they-face-and secondly, it seems to me that the type of assistance given by settlement workers in industrial sections can be made increasingly valuable, and that there our aid and advice as foreigners is both legitimate and welcome. I hope we may have more settlement houses, and that theological students, college girls, Bible women, volunteers from the churches may be increasingly enlisted to work in such neighborhood centres. Tokyo and Osaka have good small settlements beginning to function well. In Kobe, Nagoya, Nagasaki, there is great need for similar laboratories, as valuable to the people who assist as to the neighbourhoods they endeavour to aid. Mr. Tawney told our Seminar group in London once that he enjoyed his Toynbee Hall students of Economics, longshoremen and workingmen, far more than his Oxford Classes, because he said they knew what it meant to be "up against it" economically, and were grateful for any help he could give them toward thinking clearly.

The Settlement type of work seems also, generally speaking, safer and more constructive than work inside the industry itself, for here in Japan as elsewhere in the world some employers will use so-called "welfare-work" as an advertisement of their humane intentions and let their "help" go under-paid or under-privileged in other less obvious ways. If your invitation to teach Christianity to under-fed, over-worked, improperly-housed girls is only to make them more patiently cheerful under adversity or injustice then I say you too are guilty of what the Marxists call "capitalistic oppression." Christ's emphasis was always on the side of justice and I think scmetimes we forget the sternness of his practical teachings.

But last, may we not say to all these fevered, anxious groping ones about us that "God is still in His Heaven," although all is not yet right with the world; and last, shall we not remind them, in the words of wise old Marzini, that "Not by words nor by shouting, nor even by sudden revolutions can The Kingdom of God progress, but by the steady, quiet teaching of the right ideals, and herein we see the wisdom of The Man of Nazareth, who told us that all men are brothers"?

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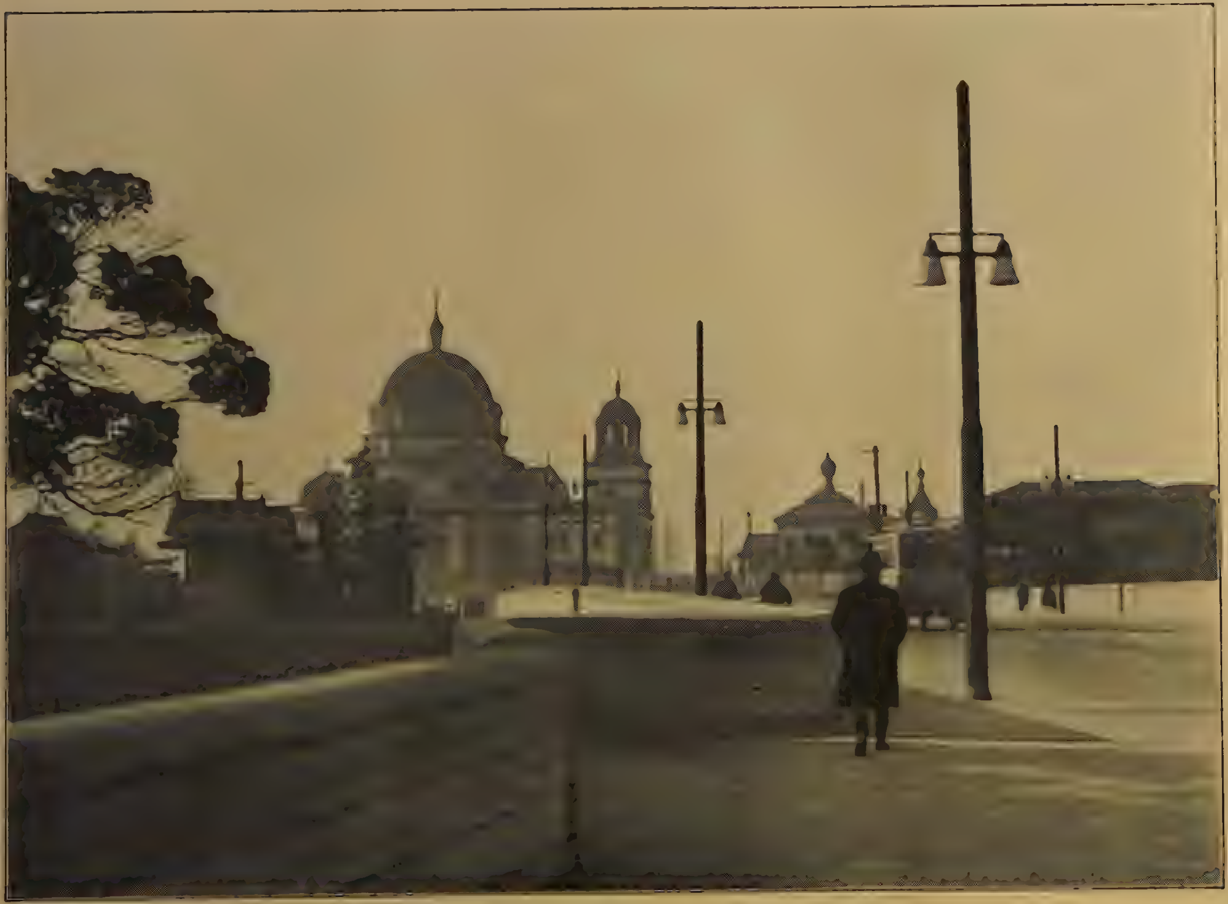
## LIST OF BOOKS ON ECONOMICS AND SOCIOLOGY

*Acquisitive Society*—Tawney.
*The Ancient Savage in the New Civilization*—Raymond Fosdick.
*The Triumphant Machine*—R. M. Fox.
*What is Socialism*—Ramsay MacDonald.
*Fatigue and Efficiency*—Josephine Goldmark.
*The Psychology of Relaxation*—Prof. Patrick.
*What Men Live By*—Dr. Richard Cabot.
*Play in Education*—Joseph Lee—(For Recreational Problems).
*Women in Trade Unions*—Barbara Drake.
*Social England*—Traill.
*The Social Implications of Christianity*—John Lee.
*Our Social Heritage*—Graham Wallas (A Severe Criticism of the Church).
*Christianizing the Social Order*—Walter Rausenbusch.
*Facing Our Social World*—J. Paul Reed (written in Japan—good for Night school class work).
*Labour Speaks for Itself*—Jerome Davis.
*The Wicket Gate*—Studdert Kennedy.
*Marx or Jesus Christ*—Percy Price (Tokyo).
*The History of Sunday Observance*—Percy Price (Tokyo).
*Labor Conditions in Japan*—Shuichi Harada (Kwansei Gakuin).
*C.O.P.E.C. Reports on "The Home," "Industry" and "Sex Relations."*



The Cathedral of the Resurrection, Tokyo, 1930.

# THE RECONSTRUCTION OF A CATHEDRAL

## The Story of the Rebuilding of the Cathedral of the Resurrection, Tokyo

ARCHBISHOP SERGIUS

The late Archbishop Nicolai, who worked in Japan from 1861 until his death in 1912, decided in 1880 to build a Cathedral in Tokyo. During his stay in St. Petersburg he asked the Russian architect Schurupoff to draw up a plan of the Cathedral and at the same time he began to collect money for its construction. The amount of money that was collected was not sufficient and therefore he had to start collecting again, this time with the help of Admiral M. O. Makaroff, who died later in Port Arthur on the warship Petropalovsk. Altogether a sum of ¥262,000 was spent on the building and the church furniture. The money was collected only in Russia. There was no money collected from the Japanese, not a yen, or a sen, or even a rin. Nothing was asked from them. The Christian Orthodox Russia gave the Cathedral as a present to the Japanese Orthodox Christians.

The Cathedral was consecrated in 1892 in honour of the Resurrection of Christ, and was named the Cathedral of the Resurrection, or the Orthodox Cathedral, the centre of the Japanese Orthodox Church.

Years passed by. The white building of the Cathedral turned gray; the plaster fell in some places. The upper part of the north wall was covered with moss, the beams under the floor were decaying. The brass roof and the dome leaked. Such was its condition in 1908, when the author of these lines arrived at Surugadai. At 1923 it was in still worse plight. It is enough to say that the dome leaked in 40 places. The Cathedral needed repairing and ¥50,000 was the estimated cost. But there was no money in hand, and it was impossible to get it from Russia, as the Revolution was then in full force.

On Sept. 1st, 1923, just before the noon hour, came the Great Earthquake. The bell-tower of the Cathedral, 122 ft. high, could not withstand the force of the shock. At first the high capstan, of the bell tower, made of wood and covered with brass, separated itself from the tower, after it the top of the bell tower, which was already broken in the middle divided into four parts, and at 12 o'clock fell partly on the west side of the Cathedral, and partly into the Mission yard. With the weight of the fallen bell tower the ceiling made of wood and covered with plaster fell in and buried under the ruins the sacristy of the Cathedral. The Cathedral itself received many cracks in its arches, but it did not fall; only the dome broke and fell to the ground. If the earthquake had not been followed by the fire, it would not have been very difficult to repair the Cathedral.

But everywhere the fires started, and it was impossible to get any water. The fire encircled the Mission from all sides and at 3.30 p.m. the library of the Mission was already on fire, and after it all the other houses of the Mission. On Sept. 1st, 1923 at 6 p.m. the Cathedral was also on fire. There was a lot of inflammable materials, floors, rafters, ceilings, staircases, the inside of the dome, doors, balustrades, everything was wooden for in 1885–91 concrete was unknown here. By the morning of Sept. 2nd only the walls were left of the Cathedral.

One can judge the strength of the fire by the fact that the bells of the bell tower and nearly all metal objects were melted. All the Mission property was destroyed by fire: the Cathedral, two stone houses, the library with 11,000 volumes of books, the Seminary, the Japanese Girls' school and three Japanese houses for employees.

Luckily nobody was killed. But the loss of the Mission and the Church was very great. Of course there were no precious stones and very little gold in the Cathedral, but there was plenty of silver, bronze, vestments and very many books. It is difficult to say how great was the loss of the Mission and church, but it is known that the loss amounted to hundreds of thousands of yen.

On Sept. 2nd, 1923 at Surugadai one could see only half of the bell tower, the burned Cathedral walls and two little stone houses and the library. Everything else, except these two keeper's houses, was in ashes.

Thus perished the work of the late Archbishop Nicolai which had cost 262,000 Russian rubles; to replace it, it would have cost 2,620,000, for when the Cathedral was built workmen were paid only 35 sen a day!

The loss of the Cathedral and its surrounding houses was a great shock to the Japanese Orthodox Church, which extended not only throughout the Japanese Empire but also to Dairen, Changchun, and Seoul and was governed from Surugadai. It was just as if a heart had been removed from a living person!

We were almost in despair, the more so because three-quarters of the 2,000 Japanese Christians in Tokyo had lost all their own private property. From the provinces came "the savers" who wanted "at once" to start repairing the Cathedral. "Tokyo city is going to get a loan of ¥5,000,000,000. From that sum the government will give ¥500,000 for the Cathedral. And ¥500,000 is the necessary amount for repairing the Cathedral." But the rumours about ¥5,000,000,000 was not true, and the government did not even give five yen for the Cathedral. Indeed the rumours had bad consequences; for the sum of ¥500,000 which the Christians thought necessary frightened them.

At the end of October 1923, a special council was held of the administration of the Japanese Church. After an animated debate they decided: 1. Not to take the Cathedral down but to repair it. 2. To remove immediately the wooden church from Matsuyama to Tokyo. 3. To start collecting money for the repairing of the Cathedral. Point number two was at once carried out, and the lot in Matsuyama was sold for ¥15,000, and with the proceeds the church was taken down, loaded on a boat, afterwards transferred to a the train, and was finally put up in Tokyo and was nicely decorated.

The foundation stone was laid on Feb. 11th, 1924; the Church was ready in two months and on April 13th, 1924 it was consecrated to St. Nicolai. St. Nicolai's Church was the first building that was born on the ashes of the Mission. Easter 1924 (April 25) we celebrated in our own comfortable and nice Church. God be thanked.

From the funds, which were collected by the board of trustees in the spring of 1924 the Mission houses were repaired. The second floors were taken down, the north wing of the main building was digged down, and the rest was repaired like barracks. From May we all moved into our old houses.

But what could we do with the Cathedral? Have it repaired; but where was the money? We must collect it, but from where? Go to Europe? To America? To South America as well as North, some suggested. But who would give the money for the Orthodox Cathedral? Rockefeller? Morgan? everybody must and will give...... But my heart told me differently. The Mother, the Russian Church, could not help as she was suffering herself. The other Orthodox Churches of the East were always poor and they were robbed after the war. It was madness to think of going to Europe with the low price of the European money. To go to England and the United States, with the difference in religion, was of little use. If one were to go to collect for schools and other social purposes they might give, but who would give for a Cathedral? And it was no use going to different countries to collect from Russian emigrants. It would mean that a beggar was begging from beggars. So on Feb. 17th, 1924 I announced that I absolutely refused to go abroad to collect the money, and that we the Japanese Orthodox Church must and would repair the Cathedral.

What was the amount of money that was needed for the rebuilding of the Cathedral? The sum of ¥500,000 continued to frighten us. "It is too difficult to collect it," everyone said. We called an architect, Mr. Okada Shinichi, and told him our wants, and asked him to draw up a plan of the Cathedral and also to tell us the amount of money necessary for it. Mr. Okada quickly completed our order. He drew up a plan, which was afterwards somewhat modified, and said that ¥180,000 was necessary for the interior repairs and ¥150,000 for the repairs of the outside of the Cathedral, which together made the sum of ¥330,000.

My heart felt lighter; it was not 500,000 but 330,000 yen that was needed now. The weight of 170,000 fell from my troubled heart. It was the first ray of light that lighted my heart, in its longing for the repair of the Cathedral.

The loss of the Cathedral and everything that worked near it was too great a shock for the Christians. Many were almost desperate, they lost faith in themselves, and in their strength; they lost confidence in the centre, in the leaders and in the Mission. While people were in such a frame of mind it was hopeless to start collecting money for the Cathedral. It was necessary to show them that the centre was still alive, though badly wounded; it was necessary to make them love the centre.

And so I went to my Japanese Christians. I travelled from Sept.

1924 to June 1925, from Sept. 1925 to June 1926, and from Sept. 1926 to June 1927. Of course I often returned home, dividing my time in two halves, half of the time I gave to the centre, Tokyo, and to the Mission, and the other half of the time I gave to the provinces. I not only travelled where we have the big churches, but also went to the small towns, visiting not only churches and chapels, but the houses of individual Christians, no matter how far in the mountains they lived. Everywhere I prayed with the people, I read the New Testament to them, I taught their families, I preached in their parishes and for hours to non-Christians. I consoled and encouraged all.

Then a miracle happened! All the 3,000 houses that I visited felt that the heart of the Church and its head on earth were alive: they were kind and fed them. So they with gladness started to feed the heart and the head of the church. Clearer than ever they understood the apostolic teaching that the Church is the Body of Christ and as members of the Church they made ready to heal the wounded heart—The Cathedral, and the Mission.

Thus aroused, the Christians, not the clergy but the representatives of the people, at a council in July 1926, decided: "at once to start collecting money for the repairing of the Cathedral and to see it through even if foreigners would not give even one sen to help." At once the plan of the Cathedral was looked over. It had been estimated that ¥330,000 was necessary, but we crossed out everything that looked like luxury, e.g. mosaic floors ¥65,000, and mosaic work in the dome ¥50,000, and substituted less expensive materials, and by that means reduced our figure to ¥240,000, a sum now not so terrible. Many letters and invocations were written. I appealed to the peoples' hearts. I sent out no fewer than 3,000 personal letters not to the Churches as such: they might at general meetings decide to give a certain sum "but not more than such and such an amount" (as all too often happens). We appealed to the homes, and everybody gave as his heart told him to. In the amount of their sacrifices one could notice an astonishing rule: they gave in proportion to their faith, but not to their riches.

Rich in faith a school watchman with tears gave one hundred yen all that he had. People with fat purses gave ten yen, five yen or even tried to give from the church money. And some rich people have not given anything yet. The rebuilding of the Cathedral showed that money came from kind hearts, from people rich in faith first. But of course there were also kind hearts among rich people. At the end of 1927 ¥85,000 was already collected which meant that more then one-third of the necessary sum was already found.

At the Council meeting in July 1927 it was decided to start at once to repair the Cathedral. The plan was looked through once more. Again anything approaching luxury was crossed out, but many things were added to strengthen the structure of the Cathedral. The result was that the sum needed was lowered to ¥210,000. The work was divided into three parts: ¥73,000.00, ¥32,000.00 and ¥105,000.00 and tenders were invited for the first part of the work. There were six competitors, the highest price was ¥89,000 and the lowest ¥68,000. The last estimate, given by Shimidzu-gumi, was accepted.

From September 1927 they started putting up the scaffolds, on Oct. 29th the first jar of concrete was lifted up. The work stopped on Dec. 25th on account of the cold but started again at the end of Feb. 1928, and continued successfully, till on Sept. 1st 1928 the first part of the work was completed. Once more, as of old, the majestic dome of the Cathedral rose over Surugadai.

The Archbishop divided the whole period from Sept. 1927 to Dec. 1928 between teaching in the Theology Institute and supervising the repairs to the Cathedral; he even climbed to the top of the dome.

From Sept. 1928 tenders were again invited for the second part of the work, and it was again given to Shimizu-gumi for ¥32,000. At the same time we sent letters to Christians saying: "He who has not given must give now and he who has given already must give again." But alas! the second letter was unsuccessful! "If you send third and forth letters then we will give." Such is men's psychology!

In the meantime the work was going on; indeed it was almost finished. At the end of 1928 ¥32,000 was due for payment, but very little was in hand and very little coming in. It was a good lesson; do not depend much on ink and paper. There was nothing left to do: the building Committee borrowed ¥32,000 from the Church's circulation capital, and is still paying it off.

The work was completed without delay. And now one could say that more than half of the work was completed. There is a saying in Japanese which says: *noboreba-kudari* meaning "after you have reached the top, then comes the descent" which is much easier than the going up. We had thought that we had only the descent left which was the easier part of the work. But that is what we thought. In reality things were quite different. An extra meeting of the Building Committee was called. Heated arguments! "Christians are tired of giving money," "Christians have given all they can," "We have extorted all we can from them," "There is financial depression everywhere," "Now the Cathedral is safe from snow and rain,"......not one kind voice, a general confusion, loss of courage.

"No, said I, "The work must continue in 1929, and it also must be finished and consecrated in 1929. If we lay it aside now for one year, we might lay it aside for ten years; hearts will grow cold and dejected. And you are wrong about thinking of the Christians: "They are not tired of giving, and many have not given anything yet. And we did not extort anything from them, they gladly sent all they could. Depression? But you all eat three times a day." My opinion prevailed. But they decided that nobody should collect except the Archbishop, (and letters are no use), and they asked him to travel through all Japan. With pleasure I consented to take this cross.

I shall never forget the year 1929. I had to do more in one year than in my whole life. At first I again looked over the plan with the architect and cut the expenses of the last part of the work to ¥59,000, (cutting out such things as bronze doors etc.) We divided the works into four parts: the exterior plastering, window frames, doors, interior plastering, floors, etc.

With the exact figure of only 59,000 I left for the provinces on Jan. 5th. Until the end of October I made 22 trips. Everywhere Christians met me, as their Father. Almost everywhere they gave generously. But there was also sorrow, tears and disappointments. In the voice—plastering, floors, doors, windows; in the heart—a great desire of success, faith in it, but and often the same thought "What if I am not able to collect the money?"......

All the time money flowed into the cash-box. One after another the last parts of the third part of the work were given to the contractors;......the pale morning sunrise......it is growing red......and at last the gold sun is shining!......Dec. 14th 1929, all the repair works are finished and at the end of December all the bills were paid to

Shimidzu gumi, and to the architect. We were only ¥3,000 short and that we secured by making a loan on the Church in Sendai.

On the December 14th. the Ikonostas with the Sacred Pictures were completed, and on the next day the Cathedral was consecrated in honour of the Resurrection of Christ.

The repairing of the Cathedral in a little over two years with the money of the Japanese Orthodox Church, is a miracle of *faith, hope and love......*

The Cathedral has been renovated in the Byzantine style. It is 132 ft. in height (the dome) and 98 ft. (the bell tower) and is in the form of a cross. In the wings of the Cathedral on the south, north, and west sides are galleries, each one of which is supported by four columns. On the south gallery is a chapel in honour of St. Sergius; on the north side will be one in honour of St. Helena. All the Sacred pictures are copies of icons painted by famous painters—Vasnetzoff, Nestproff, Svedomsky. The copies are beautifully painted by a young and talented painter, N. S. Zadorojniy of Harbin.

The repairing of the Cathedral cost ¥170,000 the Ikonostas ¥8,000 of which ¥5,000 was given by Dr. J. R. Mott. Altogether until to-day ¥190,000 has been spent on the Cathedral; the larger part of the money through the energy of the Japanese people, especially of the Orthodox Christians. The more energetic Japanese gave ¥2,000 some gave ¥1,500 ¥1,000, ¥500 and many gave ¥100. But sometimes people gave 4 sen, a holy lepta measure. The biggest offering for the Cathedral was given by a Russian S. V. Unjenin, who made the church on the East gallery. It was very moving when non-Christians also sent money for the Cathedral.

Is the repairing of the Cathedral completed? It is difficult to say. It is finished if we are content with the minimum. But it is not finished yet, if we have before us, as an ideal, the beautiful Cathedrals in Russia, in the East and the West.

Step by step; day by day, year by year. God is there. There too are his servants. We believe that the reconstructed Cathedral of the Resurrection in Tokyo, will become the glory, the beauty and pride of Christians of different bodies who live in Japan and in the Far East, in this land where Christ is not yet Lord of all.

# TENRIKYO ONE OF JAPAN'S NEW RELIGIONS

MOTOKICHIRO OSAKA

## 1. Expansion

The Tenrikyo followers number approximately five million at present (1930), distributed over 10,000 churches scattered throughout Japan and abroad. In particular it should be noted that the teachers are 60,000 or more in number. The situation will be appreciated when it is observed that only ninty-three years have passed since the inception of the movement.

You may imagine my surprise at witnessing the school at Tambaichi, Yamato, where I took a trip this May, overflowing with some 1,200 "theological" students, who took part in the service with enthusiasm and were employed in manual labour. Here was something quite different from what you see in other religions. The priest who showed me round volunteered a statement according to which these "theological" students finish their course in six months. Applicants are increasing faster than the Church can provide buildings for them, and there are thousands on the waiting list.

The following table taken from *The Tenrikyo no Outline* sets out the position for 1929 as regards the teaching force in fields, congregations and chapels:—

| Ministers | Congregations | Chapels |
|---|---|---|
| 56,816 | 4,162,147 | 10,561 |

The rapidity with which the movement has grown is shown by the following statistics:

| Year after Inception | Calendar Year | Number of Members |
|---|---|---|
| 51th | 1888 | 1,000 |
| 60th | 1897 | 605,000 |
| 70th | 1907 | 1,242,000 |
| 80th | 1917 | 1,814,000 |
| 90th | 1927 | 3,802,000 |
| 91st | 1928 | 4,093,000 |
| 92nd | 1929 | 4,162,000 |

In other words, the Tenrikyo has approximately doubled its numbers every ten years. It will be of interest to examine the relative strength of it relative to some of the other religious bodies. The following figures cover 1927.

| Denomination | Number of Chapels | Congregation |
|---|---|---|
| Shinshu, Hongwanji-ha ... ... ... ... | 9,758 | 7,194,000 |
| Shinshu, Otani-ha ... ... ... ... ... | 8,475 | 5,038,000 |
| Sotoshu (Zen) ... ... ... ... ... ... | 14,217 | 6,874,000 |
| Shinto, Taishokyo ... ... ... ... ... | 189 | 4,315,000 |
| Tenrikyo ... ... ... ... ... ... ... | 9,765 | 4,162,000 |

The above table certainly bears testimony to the great rate at which this new comer is gaining on the old institutions.

## 2. Source of Strength

This leads us to the question as to where the strength of Tenrikyo lies and how it has made such an expansion in the few years of its existence. There must be factors which have made possible this miraculous growth, and we may mention some of them.

The first is undoubtedly the personality of the Founder. Mikiko, the daughter of Maikawa, of Sammaida-mura, Yamato, was born on April 18, 1798; She later married a man of the name of Nakayama. She was no common woman, and her personality asserted itself when she was thirty years of age. Though mother of a boy and two girls, she loved the child of her next door neighbour, whom she fed when the woman had no milk to feed the baby herself. The child took small-pox and became seriously ill. She took pity on him as if he had been her own child and did everything for him. Finally she placed her own children in charge of a friend to devote all her time and energy to the child who was lingering between life and death. Her prayers were answered and the child lived. Another experience which was to exercise perhaps the deepest influence upon her, she passed through some time later, when she and her husband and her oldest boy Hideji were taken ill. As usual, the family priest was invited to drive away the evil spirits, who exercised their baneful influence up on them. One day as the priest was praying she felt the gods enter her life, a mental state which she described as *Kami gakari* or gods hanging over her. She came out of the ecstacy quite a different woman. She was the best and kindest of women and helped the poor and the sick whenever and wherever she could, till she was penniless. This must have been yery hard for one who had married into a family quite well off. Just at this time she lost her husband. This was when she was fifty-six years old. Now she was free and her own mistress. She took with her Kokan-ko, her fifth daughter, to Osaka, where she stood on a street corner and sang her song *Namu Tenri no Mikoto* and started open-air preaching. The first miracle she performed took place at this time, known as "the forgiving of a sash merchant," giving a mother an easy birth. This miracle brought her two or three disciples.

Persecution was a great blessing, which helped the movement in a large measure. For fifteen years, from 1872 to 1886, she and her followers spent almost all their time in the police station or prison. They were under suspicion because they professed a faith which was not officially recognised, and performed miracles. Nor were Shinto and Buddhist priests her friends; they did everything to discredit the new faith. Her last imprisonment was when she was eighty-nine years old, and she died next year, 1887, when ninty years of age. Her last words were "Now I am going to open the door and level the ground." There was something in this which swept away all the fear of persecution for her disciples, who at the risk of arrest burst out ringing the bells, beating drums, shouting and singing. Thus Mikiko, with her strong personality, got hold of all her disciples. Opinion is divided on her mentality. Mr. Kokyo Nakamura, an authority on abnormal psychology, pronounces her to have been abnormal. But the fact remains that love permeated her whole life. She would not give way to persecution and amidst poverty and hardship she devoted herself to her work. This and something prophetic in her and her miracles gave her the power with which she won the simple farmers who for the most part were her converts.

Another factor which has helped to make the Tenrikyo what it is may be sought in its contact with the masses. It is interesting to note the characteristics of the people on whom the effort has been concentrated. These, and on what they believe, are explained by Masayoshi Nakayama, Head Priest of the Tenrikyo, in *Studies in Religion* for May, 1930, published by the Literary Department of Tokyo Imperial University. He states that of the whole body 72 per cent. are farmers, only 28 per cent. being town people. Seven or eight out of every ten teachers have been recruited from the farm, and are quite different from what are called the intelligentsia. Respecting education, the teaching force, 12,000 strong, is classified thus:—

| | |
|---|---|
| Elementary education | 2,928 |
| Higher elementary school | 8,152 |
| Above higher elementary grade | 999 |

What education should mean or not mean in one's religious life is a question which we will not discuss here, but very few people who have decided for the Tenrikyo ever give up their faith. No amount of criticism on a scientific basis can shake them, for they do not believe in the Tenrikyo because it appeals to the head. The venerable Izo Iyori, who was the greatest helper of Nakayama Mikiko in life, was a carpenter. He had been forsaken by his wife, lost one of his children by death, another was deaf and dumb, and he himself was ill and in the last degree of poverty. He came in touch with Mikiko, who led him to the Tenrikyo, and he often uttered what they believed to be oracles. He endured all hardships and difficulties for fifty years and was loved and honoured by Tenrikyo men as a paragon of faith and virtue. This type of man is the back-bone of the Tenrikyo movement.

Of Tenrikyo believers nine out of ten believe in Tenrikyo because they were ill and have been healed by the grace of the gods. With their illness gone, they get a sort of life-view. Illness is, they explain, "a raid on them by the gods," as all other misfortunes are. This body of ours is entrusted to us by the gods, it is loaned, and starting from this, they explain life. Salvation they describe as *Kami ichi jo* ("god all in all" or "way all in all," i.e. only one path). Do not sin, but go straight to the gods or way, and you will stand face to face with them. Sorrow or misfortune is a great blessing, indeed it is the way to salvation. Mikiko often spoke about "the depth of valley," which she compared to the last degree of proverty, where starvation stares one in the face. Many men sell their property and accept the faith, giving the church the whole of the proceeds, and go right straight. They will not argue about faith, but will put it to practical tests. Many take a voluntary jump into the deep valley because of illness or sin or in gratitude, and these form the main strength of the religion. They firmly believe that this is what they ought to do, and failing to do they should be ill or unhappy as before. In short, they are all simple people whose faith is translated into life.

In the third place, the missionary enthusiasm which characterises the whole church is its strength. With a congregation of five million, it has 60,000 teachers, and every year it has 2,500 applicants for the "theological school," which is too small to admit all of them. Preaching is not in the hands of ministers only but all work together to lead people to the gods. Go and see the branch church at Sotodemachi, Honjo, Tokyo. Every morning, year in and year out, three hundred people come there to worship and preach. The church was founded by a woman, Yoshiko Nakagawa by name. She was poor but, with her baby on her back, she started to preach day and night. The church is a ferro-concrete building, and is incomparably greater than anything in Kwanto district in size and scale. The one at Nihombashi and one at Ryogoku are among the important churches in Tokyo, and both were organised in a similar way.

In conjunction with the missionary enthusiasm may be studied the motives which led to first belief. They are various, as will be shown below, but the most dominant of all is the idea of redemption. Their idea of redemption is quite different from the Christian doctrine, which centres round one personality. They must be their own redeemers and make good what wrong they have done. The following table shows 11,685 answers given to questionairres on the subject as to what first made them believers.

| Redemption. | Personal Affairs. | | Gratitude. | Divine Call. | Doctrine. | Scriptural Salvation. | |
|---|---|---|---|---|---|---|---|
| | Self. | Family. | | | | Self. | Family. |
| 4,026 | 1,486 | 1,071 | 863 | 566 | 452 | 451 | 312 |

| Teaching. | To Repay Grace. | To live right. | To work well. | Private. | Taught by Parents. | Other Reasons. |
|---|---|---|---|---|---|---|
| 500 | 432 | 285 | 229 | 196 | 161 | 659 |

Of the motives enumerated, "personal" refers to illness which they interpret as "a raid of gods" on them, which led to their decision to preach the doctrine. "The spiritual salvation" refers to the joy of health restored compelling them to preach.

Many of them get so enthusiastic that they go all they way to Tambaichi the headquarters, with the hope of being admitted to the school. In their education more emphasis is placed on the practical, how to lead men to the Church, than on "theology." They do not care about theory but they are enthusiastic and anxious to carry out what is taught. They are taught how to talk and how to dance, with something of a ritual. The dance is accompanied by Shinto music, to which the dancer sings:—

*Evil sweep away and help, Ten Rin O no Mikoto.
Just let me speak, what the gods say please hear.
Do not speak of evil.
Of this world the earth and heaven copying,
Husband and wife have been made;
This the world beginning is.

The drum is sounded in a most lively manner, and the dancer strikes two pieces of stick together, like a night watcher does in his rounds of the streets. He moves his hands to and fro in different manners, such as "thrown," "shaken," "quick," "horizontal" and "fan up." The notes, rhythm and dance in fact the whole thing is a very simple affair and suitable for farmers, especially for men in the Yamato province. The songs remind one of folk songs, full of dialect and allusions to farm life, and not unlike the Psalms and other Old Testament literature with their folk songs of the Jews.

Another reason why the Tenrikyo especially appeals to farmers is that it has its own idea of Holy Land. In the village of Tambaichi, Yamato, where Mikiko Nakayama was born, they see their Holy Land. She and her earliest disciples were sagacious enough to effectively insist on this idea of a Holy Land. An area of twenty acres with the Headquarters as the centre, is called "Ji Ba" (Ground and Place), or "Old Man and Old Woman." The expression 'Old Man and Old Woman' is used to express the idea of the world originating from the two principles of male and female. They believe the spot to have been the first land created. On the floor of the nave, in the middle, a hole is made, three feet square, and in the ceiling another, exactly above it. This symbolises, it is stated, the centre of heaven and earth. A story is told that Nakayama Mikiko one day approached the very spot when her feet would not carry her any further. Two or three of her greatest disciples had the same experience on this spot. This they interpreted as a revelation and concluded that this spot was the centre of the universe, and

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* *Ashiki wo haraute tasuke tamae.*
*Chotto hanashi Kami no iu koto kiite kure.*
*Ashiki no koto wa iwan de na.*
*Konoyo no chi to ten wo katadorite.*
*Fu fu wo koshirae kuru de na.*
*Kore wa kono yo no hajime da shi.*

they went through the ceremony of "fixing the Ground and Place." The Holy Land revealed by Heaven forms a vital question for the Tenrikyo. Two or three years ago there was a schism in the church. A revolutionary element which organised "the Society for the Study of Tenrikyo" under the direction of Aijiro Onishi, openly questioned the claim of this spot to be the centre of the world. The movement proved a great shake-up for the Tenrikyo and the matter was brought to the criminal court.

The pilgrimage to the Holy Land has the same fascination for the Tenrikyo people as Ayabe does for Omotokyo believers. It is a source of great joy. It is what Mecca is to Moslems and Palestine to Christians. The whole thing a superstitutious increment in man's religious life.

## 3. Some of the Doctrines

The objects of worship for Tenrikyo are many, with Ten Ri O no Mikoto (Heaven Reason King of Honoured One) as the first and Kuni Toko Dachi no Mikoto (Country Always Standing) as the second in importance, and include all the gods that are worshipped by the traditional Shinto. Ten Ri O is, in brief, a personification of the principle of Heaven. He is claimed to be the Creator and God of Love. But the doctrine, similarities to which may be found in almost all religions, owns its strength to the fact that it is rooted in the personal experience of its founder Nakayama Mikiko.

In the second place, the doctrine is linked up to experience, illness and other forms of evil. "This Father God gives all the world the urge-in" they say. He is God for all the world, and in order to draw men to himself, he makes 'a raid' and gives illness and warning. Death is interpreted as 're-starting.' These can be deduced from the important books on doctrine, such as *Ofude Saki* (the point of the pen), *Doro Umi Ko Ki* (Mud Sea Old Record), *Mikagura Uta* (Songs of Divine Music), *O Sashizu* (Honoured Directions) etc.

The Tenrikyo conception of sin is very superficial. Sin is compared to dust (*hokori*), which, it is explained, may be got rid of by 'Sweeping.' This dust is of eight kinds, covetousness (*hoshii*), regret (*oshii*), passion (*kawayui*), hatred (*nikui*), resentment (*urami*), anger (*hara dachi*), desire (*yoku*) and pride (*kcman*). But how does this dust cover one? It is by causation (*in* or cause, *en* or circumstance). The layers of dust cause one endless suffering. This idea falls far short of the Christian conception of original sin or social evil, or of the Shinshu idea of Kharma and the suffering of the six forms of existence and four categories of life. Consequently the Tenrikyo sees no need of the Redeemer who alone can save us, but teaches that one may be one's own redeemer and make reparation for his sin by deeds. Sin may be redeemed by the help of his family also. This light hearted conception of sin and salvation has been borrowed from Shinto and reflects the characteristics of Japanese who have been content with quite a superficial explanation of the subject.

Taking all things together, we may explain the rapidity with which the Tenrikyo has developed into a great social force in so short a time by the wonderful personality of its founder and her life. In the second place, it is explained at least in part by its concentration of effort on the simple farmers in particular. In the third place, it is characteristic of Japanese and easy enough for any man to understand. In the fourth place, the leaders have been great organizers; and in the last place, the old established forms of religion have lost their influence in a large measure.

When I visited Tambaichi, I was greatly surprised to see the town very prosperous, the streets lined by big houses and buildings. There is a foreign language school, girls school, middle school, kindergarten, orphange and dormitory for the accommodation of pilgrims. I saw constant streams of visitors who worshipped before the tombstone of the founder with tears and in a most prayerful way. The whole thing impressed me with the greatness of the movement.

# CHRISTMAS CELEBRATIONS IN OUR JAPANESE CHURCHES

E. D. SMITH

In Japan the observance of Christmas is becoming more and more general. Everywhere we find the use of Christmas cards and greetings. Santa Claus appears in varied forms and Christmas remembrances often take the place of the time-honoured New Year's gifts. But even though Christmas is a word that is known far and wide, the average Japanese recognizes nothing more than that Christmas is a popular foreign festival, to be adopted along with other desirable customs if fancy so dictates. He knows little or nothing of the deeper meaning that lies at the root of its observance.

The appropriate observance of Christmas in our Christian Churches and Sunday Schools in such a way as to bring to the people the real meaning and beauty of the Christian message can be, therefore, one of the most effective means of spreading the Good News to those who ordinarily do not come within its range, because at this time many come to the celebrations who never enter the church on ordinary occasions. Thus it becomes an entering wedge for the Christian message into lives heretofore untouched. Not only can Christmas be fruitfully used to carry the Christian message to new fields, but its appropriate observance can strengthen and enrich the religious experience of those who are farther along the Way of Life. To the Sunday School children and others, Christmastide is one of the very best times to bring home to them some of the truths they have been hearing about all the year.

But are the Christmas entertainments as found in the majority of our churches in Japan to-day what they should be? Do they celebrate in an appropriate and fitting way the giving of God's great Gift to men? All too often the observance of this holiest of festivals is turned into a time of play and hilarity, with such a mass of extraneous detail piled around the real centre and reason for the celebration, the birth of our Lord Jesus Christ, that the real reason is all but lost in the general confusion. Of late years, here and there, attempts have been made to remedy this situation, but there is yet much to be desired. Cannot those of us who have influence and opportunity along this line do something to help give the Sunday School children and their elders a more truly reverent, and at the same time happy, celebration of this greatest of Christian festivals?

For what are our Christmas entertainments usually like? From long personal experience I have found that the usual Christmas entertainments run pretty monotonously according to one set form. There is usually a sort of prelude to the main programme of the evening, beginning with a Christmas hymn, followed by greeting by one of the Church Committee, a selection from the Bible, a prayer by some pillar of the church, and perhaps a talk by the pastor (though that may come later or not at all), another hymn, and then, the prelude over, the real programme follows. This is usually introduced by another greeting, this time by one of the smallest of the children; it is followed by anywhere from fifteen to thirty different songs, dialogues, plays and recitations, by each and every class in the Sunday School care having been taken that no child should be left without a chance to appear in some shape or manner. The subject matter of the different items on the programme may be, but often is not, about Christmas. Dramatized Bible stories may appear, but if they do the characters in them are frequently mirth-provoking caricatures. Many of the subjects treated are not even religious in tone. There are motion songs and dances interspersed. And so one item follows another till, after several hours, *Santa Kurosu no Ojiisan* in his red suit and white cotton whiskers arrives through some window to crack indiscriminate jokes and to distribute the presents. After all this, in some cases, the younger children are sent home and the older people settle down for an hour or two more of a similar programme given by the older members of the church. Such, with slight variations, is the Japanese way of keeping the 'old-fashioned' Christmas!

A programme of this kind takes endless hours of work and preparation; but everybody, even the exhausted teachers, seems to have a grand time, and happiness reigns. But does such a celebration really do what it should do? Do the people who come to such celebrations for the first time, as many of them do in our churches in Japan, go home with the right idea of how the birth of the Christ-child is thankfully and reverently commemorated by Christians, or do they simply remember how funny Taro looked dressed up in coloured kerchief, or the antics of the jovial Ojiisan? Do the children who take part, either through the training for their parts, or through the programme itself, get any proper idea of why we celebrate Christmas, and its great and beautiful message to them as individuals? The answers to these questions are self-evident, I am sure.

If the way we find things, then, in many of our churches, is not ideal, what can be suggested to take the place of the Christmas entertainments as they are found? What is an ideal Christmas entertainment? Is it not one that presents to the children, to those who hear for the first time in a clear and understandable way, and to those who know the story already with fresh beauty and vividness the events and happenings of that first Christmas so long ago? Should not the presentation of the story be done in such a manner that those who see it can better understand and be grateful for God's greatest Gift to mankind, and be filled with the spirit of reverence and worship? A Christmas programme or service, whichever it may be, should have the Christmas story, or some phase of it as its central idea. By what means it is presented may and should vary from year to year, and from place to place, with the different audiences for which the service is intended. A Christmas play, a pageant, a candle-lighting service, a radiopticon programme, a cantata, or even a general programme can be used, if handled in the right way. But the main thing should be the Christmas story, and other things not bearing on this subject should be as far as possible, eliminated. That, without doubt, is the ideal way. Can it be done here in our churches? That is the question.

The answer can be emphatically in the affirmative. For in some of our churches such services have been successfully carried out; more and more this way of celebrating Christmas is being used. In America the use of plays and pageants for the presentation of Christian teachings is becoming increasingly popular, and in some of our churches in Japan, too, they have been successfully used. The natural dramatic instinct of the Japanese makes such a mode of presentation especially appreciated. The Christmas plays, *Adeste*

*Fideles* and *The Nativity* have been translated and presented by Sunday School children in several churches here, in a reverent and beautiful way for their Christmas entertainment. In other churches a manger has been made the centre of the Christmas service, with tableaux of the nativity events; or the children have enacted the coming of the wise men, while appropriate Christmas songs are sung; or a radiopticon has been used and Christmas scenes have been thrown on a screen with the appropriate Bible selection preceding each and Christmas hymns interspersed. Again a candle-lighting service centering around the idea of Christ as the light of the world has been presented. In another case the children attended in a body, with their elders, the Christmas morning Communion Service, and were given their presents at the end of the service, and another day had a party of their own. Such a manner of observing Christ's birthday is not only reverent and beautiful and infinitely better than the old way, but it also presents the real reason for Christmas.

Such programmes can be prepared if care and thought are taken, but unless someone leads the way, Sunday School teachers are likely to fall back on the usual heterogeneous programme for celebrating the day of days. The reason for this is very soon apparent to one who studies the problem at all. The great stumblingblock in the way of Christmas entertainments here is the lack of suitable material in Japanese for this purpose. Anyone who attempts to get up a Christmas programme will forthwith come to this all but insurmountable difficulty.

Before starting to write this paper, for fear of painting too black a picture concerning this lack of material, inquiries were sent to the Christian Literature Society and the Fukuin Shokwan, who both make a business of knowing about all Christian literature and they were asked for a list of all the publications they knew that contained any kind of Christmas material, musical or otherwise and as a result of their combined efforts a list of fourteen titles was compiled, four or five of which, however, have only one or two items about Christmas in their contents. The largest part of the list, in bulk at least, is made up of six volumes of various pieces, plays, songs, etc., published by the Nichiyo Sekaisha called the *Nichiyo Gakko Taiwashu*. It is the standard work on the subject, and with the one hundred and fifty-five items which the six volumes contain it seems as though one might make several good Christmas programmes. But an examination of the contents shows that the real Christmas material they contain is painfully scant. Only about thirty of the items, or one-fifth, are about Christmas or related subjects. Of these thirty, about ten are greetings and ten are songs, either with or without tunes. This leaves ten items of various kinds on genuine Christmas subjects. Among them is a version of *The Othe Wise Man*, by Vandyke, and a pageant depicting the spread of Christianity through the ages (both for young men), and some plays and recitations for younger children. The rest of the material in these six volumes is not about Christmas. It consists of some dramatized Bible stories and material from many other sources, none of which has any place on a real Christmas programme. Such is the main stand—by of teachers in preparing a Christmas entertainment.

The remaining sources of material contain two collections of songs *Gin no Hoshi* and *Nichiyo Gakko Seikashu* in which there are only a few Christmas songs; two cantatas, one by the *Nichiyo Sekaisha*, and one called *Bethlehem* by Mrs. Hennigar, which is rather too difficult for a small School to undertake. Besides these there is a service of song for the whole School also by Mrs. Hennigar, which would require more musical ability than is found in the usual Sunday School; a play called *Seishi Kotan*, by S. Shiita, bound with six or seven other plays on other subjects; and best of all, two pageants put out by the C.L.S., *Yo no Hikari* and *Seitan*, of which the latter is simple enough for the average School to give with success. This practically completes the list of available material in print.

When one looks over this list one wonders how the average teacher in the average Sunday School is going to be able to find sufficient to fill his needs. Is it any wonder that they fall back on the hit-or-miss programmes that they so often produce?

It is therefore self-evident that if we are to improve the standard of Christmas entertainments in the churches the very first thing that is needed is more material suitable for the purpose some simple and adequate plays, pageants and services and pieces for classes of different ages, that can be used for the less advanced Schools. The word simple is used and needs to be emphasized for two reasons. First, the preparation for the Christmas celebration should not take too much time on the part of the children, for Christmas comes just at the time of school examinations and the Sunday School should not ask too much of them at such a time for obvious reasons. Second, the simpler the presentation of the Christmas story, the more telling it will be. It should stand out in its own beauty, unhampered by a lot of imaginary details. It should be kept well in mind that here, people in general are not familiar with the Christmas story and if we add imaginary details, they cannot tell where the imaginary leaves off and the real begins. Hence our wisest way is to stick close to the Biblical narrative in all presentations of the Christmas events.

But how is such Christmas material to be provided? It is clear that if this material is to be provided, the missionary or Japanese Christian leader, with his wider Christian experience, his ability to draw on the supplies of Christmas material already provided in English, should be the one to lead out and see that it is provided. Our leaders must point the way and provide suggestions and material. Though this may not be a great church problem, yet it is one well worth our time and effort and will well repay all that we put into it.

As concrete suggestions, first, could not the Sunday School summer schools that are held yearly present this subject to the teachers who come to them for instruction? Second, as investigation has shown that there is already considerable material, still unpublished, which pioneers in the line of better Christmas entertainments have either translated from Japanese into English or have written for their own use, could not in some way the best of this material be collected and made available in print for those who desire to use it? Also, third, could not every missionary who has to do with S.S. work, do all that he or she can to help to get or make suitable material of this kind, encouraging able Japanese writers to write or translate more plays, pageants and pieces, and then, when we once have the material, to see to it that it is put into the hands of the Japanese pastors and Sunday School superintendents in such form, as to be readily usable, and that they are encouraged to use it?

# DEPARTMENTAL NOTES

## NATIONAL CHRISTIAN COUNCIL

## The Kingdom of God Movement—The Gotemba Conference

WILLIAM AXLING

A Conference on Evangelism was held September 2nd 4th, at Gotemba, under the auspices of the Kingdom of God Movement.* It drew up a Manifesto to the Christian Church throughout the Empire and to the nation at large. It also adopted a series of important findings drawn by the six sections in which the Conference did its work. The purpose of these findings is to furnish the Central Committee and the 75 District Committees of the Kingdom of God Campaign with an effective technique, a clear-cut programme and definite goals.

### Manifesto

Surrounded by a cloud of witnesses and having aroused tremendous expectations both within and without Japan, the Kingdom of God Campaign has passed its first half year and stands on the threshold of a new period. Facing this hour, the second nation-wide Conference on Evangelism has succeeded in its purpose and reveals a spirit of unity and of aggressiveness that exceeds the highest expectation. We are profoundly convinced that God is in this Movement and that it is His will to use it in saving Japan.

However, on the one hand as we look about and see the present condition of our fellow countrymen we find them in distress because of the problem of bread and, because of restlessness of soul, just like wandering sheep perishing in the desert. The while, although the revolutionary movement which aims at accomplishing its purpose through materialistic principles and bloodshed is flaring up like a forest fire, still the people can do nothing but stand by with folded arms or else adopt repressive measures whose only effect is like pouring oil upon the waters.

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* For a description of the Conference see the Editorial Notes.

Shall the brute force revolution which in Russia poured out the unhappy blood of 1,700,000 lives and set up a nation without religion be repeated in Japan? Or shall God's Kingdom of love be set up here? Shall communism win or shall we? Shall we destroy or give new life? The answer to these questions all depends on the faithfulness to Christ of all the churches and every Christian.

The Lord left the command to the little flock, saying "Love ye one another." Here lies our power. Facing this crisis there is but one way out. All the Christians of the Empire must co-operate and unitedly move forward toward a common goal.

Who can save Japan from ruin? Only the Holy Spirit. To our knees! brothers and sisters, to our knees! Let us pour power into our prayers! We must win our victory on our knees.

Moreover, move forward! Out of Sodom let us raise up 50 righteous men! Let us raise up in Japan one million warriors of a common faith. Arise! Without battle there can be no victory. Thus our Lord says, "To him that overcometh will I grant to sit with me in my throne even as I also overcame and am set down with my Father in His throne."

## Findings of the Conference

### *I. SECTION ON ADMINISTRATIVE OR GENERAL AFFAIRS:*

*1. The message of the Kingdom of God Campaign and its dissemination.*

It is desirable that the *World Mission of Christianity* be translated and that, with criticisms and problems for study, it be published and distributed by the National Christian Council.

*2. District and Local Committees.*

(a) In cases where the present organizations cover units of less than a prefecture, (except in the cases of large cities), the principle should be adopted of making the prefecture the unit of organization.

(b) In cases where District or Local Committees have not yet been formed, the Central Committee should send a representative with the object of completing, through the pastors' discussion groups and the like, the organization of Local Committees throughout the Empire within the current year.

*3. Methods of Collecting Funds.*

The question of whether or not a special committee for raising funds should be established in connection with Local Committees should be left for consultation between the Central Committee and the Local Committee.

*4. Co-operation and publicity.*

For prompt and smooth interaction between the Central and Local Committees, both parties should exchange reports of their respective actions.

(Special topics for prayer and the like should be included in this report). Matters of general interest in the above reports should be given publicity through *The Kingdom of God Newspaper.*

5. *New Year Prayer Meetings.*

Next year (1931) again, special opening-of-the-year Kingdom of God Campaign prayer meetings should be held throughout the Empire (January 1–3).

6. *Personal Service.*

Stress should be placed upon the effective use of the pledge cards, (pledging individuals to pray for and lead certain other individuals to Christ).

## *II. SOCIAL PROBLEMS.*

1. *Temperance, Anti-Prostitution and similar movements.*

(a) The Kingdom of God Campaign should co-operate systematically with the League Against Prostitution and the Citizens Temperance Society and other similar organizations.

(b) Special Sundays (or a special Sunday) should be chosen and interest and enthusiasm should be created in the congregations through presentation of these issues.

(c) Literature on prostitution and temperance should be widely distributed, and in addition an anti-prostitution and anti-drink number of *The Kingdom of God Newspaper* should be issued.

2. *Unemployment.*

In regard to the relief of unemployment, steps should be taken to arouse the attention of all the churches. Also without delay a study should be made as to the best measures to be adopted. For example: Every Christian to fast once a week, the amount thus saved to be contributed to the unemployed, children's collection in the Sunday Schools, voluntary contributions, the development of Christian relief projects and the like.

3. *Young Peoples Societies.*

The Kingdom of God Campaign should establish and maintain a close relationship with local Young Men's and Young Women's Associations and with other similar groups.

4. *Study of Social Problems.*

The Kingdom of God Campaign should co-operate with organizations specially interested in holding a national conference for the study of social problems at a suitable time.

5. *Mutual Aid Societies.*

In regard to the organization of Mutual Aid Societies in every Christian church, we approve the principle, and look to the Social Bureau of the National Christian Council to promote their organization and give them suitable assistance.

## *III. SECTION ON PUBLICATIONS AND PUBLICITY:*

### *1. The Kingdom of God Newspaper.*

Whereas this Conference believes *The Kingdom of God Newspaper* has an exceedingly important part to play in this Movement, and whereas it has borne much fruit and has received hearty approval from every quarter, we express our heartfelt gratitude to those who have edited it and also to the publishers, the Christian Literature Society.

Further, in order that this publication may continue to fulfil our highest hopes, we make the following suggestions:—

(a) The establishment of a special Kingdom of God Newspaper Editorial Staff and the provision of whatever expenses are necessary.

(b) The strengthening of the foundations of the organ and further study of suitable methods for promoting its circulation.

(c) As soon as it can be accomplished, the payment of the necessary deposit, so that *The Kingdom of God Newspaper* may come under the legal provisions governing the publication of newspapers.

### *2. Newspaper Evangelism.*

Whereas we are pleased to find that news notes regarding Christian matters are on the increase in the daily press, we recommend the following course:—

(a) This tendency should be still further encouraged and especially so in the interior of Japan.

(b) Since The Japan Christian News Agency is rendering a valuable service in this field, the fullest co-operation should be made with it.

### *3. Posters.*

(a) In addition to the present posters, others of a better type should be prepared and distributed.

(b) Mass meeting posters should be prepared by the local committees. The Central Committee, however, should also give publicity through *The Kingdom of God Newspaper* for good plans for posters and slogans.

### *4. Campaign Song.*

As regards a Kingdom of God song, or songs:

(a) A suitable song, or songs, should be solicited and adopted.

(b) Such songs as win approval should be inserted in the Union Hymnal.

### *5. The Bible.*

The Kingdom of God Campaign should everywhere put emphasis upon introducing the Bible into the homes of the people.

## *IV. SECTION ON EVANGELISM.*

### *1. Plans for Evangelism.*

(a) Preparation should be made through the holding of local Training Conferences; speakers for these may be secured by relating them to the mass-meeting campaigns, but the main dependence should be put upon local workers.

(b) Regarding the mass-meeting campaigns, the general plan should be so determined that so far as possible contiguous territory may be touched at the same time.

(c) When Special Training Conferences are held, so far as possible, speakers should be sent from Headquarters.

> The hope was generally expressed that in the Training Conferences those things most essential for Christians engaged in direct evangelism should be stressed, such as personal evangelism, methods of giving, family Sunday Schools, family worship, self-supporting evangelism, street preaching, literature suitable for inquirers, etc., etc.

(d) Missions, national, prefectural, or local, should be arranged with the several denominations co-operating.

*2. Various Methods:*

(a) Factory evangelism. Through literature: through the organization of bands made up of Christians.

(b) The use of "inquiry cards" in mass-meeting, the form of the "inquiry card" to be determined by the Central Committee.

(c) When "decision cards" are used, the chairman of the meeting should clearly explain the meaning of the different items and how they should be filled in.

*3. Plans for Evangelism in Pioneer Fields:*

(a) Thorough investigation of unreached regions. The appointment in this Conference of a special survey committee to gather information regarding each section.

(b) The reaching of unreached sections of the community through the spread of Christian ideas.

(c) Methods for reaching various groups. For instance, meetings for the local government authorities, mass-meetings for members of young men's societies, mass-meetings for the members of certain organizations.

*4. Work for Students and Young Men.*

(a) The opening of doors for evangelistic work by the giving of lectures on religious education and religious thought before young men's societies and in schools.

(b) The carrying on of small dormitories.

*5. Methods of Evangelistic Work.*

(a) Street preaching: (1) Method used in Osaka. Divide the whole city into twelve sections and do wide-spread open air preaching for three evenings in each section. The churches in each section should have responsibility for their own section. The speakers in each section should prepare beforehand on the three subjects "God" "Sin" "Salvation." (2)

Method used in Kofu. Seek for a vacant house or the house of a volunteer in each street of the whole city and open meetings there.

(b) Organized house-to-house visitation.

Form a group of seven persons and have them by turn each day visit the same inquirer.

Use the first day of January and the following days for visiting the homes of the wealthy, having prepared special literature for the purpose.

Organize a visitation-service group in the church which will co-operate with the pastor in that kind of work.

Sell from house to house *The Kingdom of God Newspaper* and literature suitable for inquirers.

(c) "Invitation meetings" or "receptions" for different occupations.

Under the auspices of the Sunday School invite the teachers of the neighbouring public school.

Set up an aim and carry on evangelistic work using a list of the government officials and other published lists.

Meetings for business men and men of influence to be addressed by well-known Christian leaders.

Secure the co-operation of the local business-men's club.

(d) Hold a Christmas celebration for workingmen, inviting them through the local labour union.

(e) Plan to get in touch with agricultural and fishing villages by the use of 16 millimetre films, largely of an entertaining and educational character.

(f) Evangelism in the homes of the Sunday School children, also the use of parades by the Sunday School children.

(g) Reaching the non-Christian members of Christian homes through the holding of "family meetings." Tracts for use in families should be prepared.

(h) Christian workers by becoming members of the local Educational Association may get in closer touch with the educational circles.

### 6. *Miscellaneous.*

(a) We would like to see new leaflets published and sent out every month, about one page on each subject.

(b) The insertion in each local newspaper of evangelistic material as part of the newspaper evangelism campaign.

(c) The holding every month in every church throughout the nation of a Kingdom of God Campaign prayer-meeting. The insertion in the Kingdom of God Newspaper of suitable reading material regarding that prayer-meeting.

(d) That the Central Committee make proper arrangements for the sale, at ten sen each, of a portion of the present Union Hymnal.

## V. THE SECTION ON RELIGIOUS EDUCATION:

### 1. *National Training Conferences.*

The holding of National Training Conferences of the Kingdom of God Campaign, one in the East and one in the West, in 1931, the dates to be decided by the Central Committee.

### 2. *Other Training Conferences.*

To give special attention to the various training conferences held under Christian auspices in various sections and tie them up to the Kingdom of God Movement.

### 3. *Special numbers of the Kingdom of God Newspaper.*

That the publishers of *The Kingdom of God Newspaper* sometimes issue special numbers, seizing what they consider good opportunities. For instance, a "Rural" number, a "Sunday School" number, asking the speakers at the previously mentioned Training Conferences to write for those numbers.

### 4. *Gospel Schools.*

To ask the Central Committee to publish something on "The Mission and Methods of Gospel Schools" having reference to the practical examples of Sunday School Institutes and the culture methods of the "Shuyodan," the "Kibosha" movement and other such organizations: and especially bearing in mind the villages, to promote and encourage in each district opportunities for the opening of such "Gospel Schools."

### 5. *Correspondence Course.*

In cases where inquirers are secured, for those who wish to be taught and led through correspondence, an opportunity should be given them to understand clearly the meaning of such instruction.

In each district an Educational Committee and a Correspondence Evangelism Committee should be set up, through co-operation with the Educational Commission of the Central Committee in order to send through each Church suitable printed material.

### 6. *Follow-up Work.*

After mass-meetings open short-period "culture" conferences should be held for the teaching and training of inquirers.

### 7. *Specimen Literature.*

Specimens of all the literature published by the Central Committee should be sent to the District Committee.

### 8. *Guidance of Adolescents.*

Bearing in mind the importance of leading the boys and girls of adolescent age, special meetings should be held for members of Sunday Schools and for boys and girls of adolescent age, in order to urge decisions for Christ, and secure from among the young folk those who will pledge themselves to Christ and His service. This should be followed by training along the line of giving, prayer and service.

*9. Campaign Pamphlets.*

A wise and effective use should be made of Campaign pamphlets.

## *VI. THE SECTION ON RURAL EVANGELISM:*

Rural Japan includes more than one-half of the whole population of our Country. The fact that the light of the gospel does not yet reach in any large measure the rural sections of our country casts a shadow on the future of Christianity here. Our hope is that for the sake of permeating the whole life of our nation with Christianity the main stream of evangelism be turned towards the rural sections which hitherto have been neglected so that we may offer all Japan to God and realize here the Kingdom of God throughout the nation.

1. We earnestly ask that for the sake of developing and training workers for rural evangelism there should be special courses in our theological schools.

2. We recommend that in each prefecture and district Rural Gospel Schools should be opened for the sake of developing and training laymen who will become the advance guards of rural evangelism.

3. We earnestly desire the establishment of a Rural Committee in connection with each Local Committee of the Campaign.

4. As practical methods of rural evangelism we recommend:

(a) The preparation of tracts and films adapted to rural evangelism.

(b) The opening of rural social settlements and, during the busy agricultural seasons, the carrying on of rural day nurseries.

# FEDERATION OF CHRISTIAN MISSIONS

## Condensed Minutes of the Annual Meeting

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J. S. KENNARD JR.

The theme of the Conference was the Rediscovery of the Kingdom of God in Japan. The papers with condensed discussion are printed in the current issue of the *Quarterly*. The Vice Chairman, Dr. W. M. Vories presided at the opening prayer meeting Wednesday evening July 30th.

On Thursday morning, after a short period of devotion led by the Chairman of the Federation, Dr. P. S. Mayer, several items of business were transacted, among which it was decided that, hereafter, all members of the Executive Committee be considered *ex-officio* members of the Conference.

Following this period of business, Miss Michi Kawai gave a paper entitled *The Rediscovery in Moral Life.* Discussion was led by Mr. R. L. Durgin, twenty persons taking part.

The closing half hour of the morning sessions, as on the days that followed, was given to an inspirational message by Rev. H. W. Myers, the Devotional Leader of the Conference.

Thursday afternoon was given to the first regular business session. Of 82 delegates 78 were checked as present. The Secretary presented the report of the Executive Committee for the year. Some felt that the telegram of protest concerning the invitation of the geisha party to perform in Washington should not have been sent by the Federation; others felt that there was no other way to secure the desired action. There was agreement on the positive gains.

The recommendation was adopted that in view of the organic union consumated between the Christian Convention and the Congregationalist denomination, whereby the missionaries of the former serving in Japan are now members of the American Board mission, the resignation from the Federation of the former, effective from the close of this calendar year, be accepted.

The recommendation for the accepting of the application for membership of the East Asia Mission, was referred to the incoming Executive Committee for further consideration and action.

A communication from the Christian Literature Society was presented concerning the handling of the publications of the Federation, as follows :—

"At the meeting of the Christian Literature Society Executive Committee held on June 26, 1930, the Society decided to undertake for another three years, subject to similar action on the part of the Federation of Christian Missions, the publication of the *Japan Christian Quarterly*.........It was further decided to express our readiness to undertake the publication of the *Japan Mission Year Book*.........If the agreement embraced the *Japan Mission Year Book* as well, the Society is willing to undertake the publication of the two without guarantee against loss, excepting responsibility for Editorial expenses.'

The recommendation of the Executive Committee, that the above offer be accepted subject to the following conditions, was adopted. a. The editorial expenses be arranged directly between the Executive Committee of the Federation and the editors of these publications. b. That the responsibility of the Christian Literature Society shall relate exclusively to the business side of the publications. c. That the quality, size, and price of sale, shall be fixed in consultation with the Executive Committee of the Federation.

On a motion from Rev. W. H. M. Walton, it was voted: That in order to avoid the overlapping that at present exists in the independent publication of a Year Book and a Magazine both by the F. C. M. and the National Christian Council respectively, a committee of five be appointed by this body to approach the N. C. C. with a view to studying the possibilities of closer co-operation: and to report next year.

Following these actions Mr. Saburo Yasumura, the incoming President of the National Board of Sunday Schools, was introduced. The report of the Treasurer for 1929, as also the ad-interim report of the Treasurer, were presented and adopted. The Rev. Darley Downs presented the report of the School of Japanese Language and Culture, which was adopted.

Thursday evening was given to a Round Table Conference concerning the Kingdom of God Campaign. It was pointed out that within its first six months the Movement had become an inclusive one embracing all evangelical bodies in Japan, excepting only the Salvation Army and the Holiness Church. The discussion dealt with the following five issues: 1. Impressions of the Campaign to date. 2. The problem of more effective follow-up, 3. The Kingdom of God Weekly, 4. More adequate mobilization, 5. Reaching more into rural communities.

Friday, August 1, was devoted primarily to two papers and their discussion, In the morning, the Rev. Luman J. Shafer read a paper entitled *The Rediscovery in Intellectual Life*. The open forum discussion of the paper, lead by Dr. C. L. J. Bates, was participated in by sixteen persons.

In the afternoon, the fraternal delegate from Korea, the Rev. John Z. Moore, D. D. was introduced to the Conference. The paper was by Miss Isabelle McCausland, on *The Rediscovery in Economic Life*. The discussion was led by Rev. T. D. Walser. The time was extended to 5 p. m., and 38 persons took part.

Saturday, August 2, the morning session was opened with devotions led by the Rev. Hugh McMillan of Formosa. The paper was given by the Rev. Willis C. Lamott, the theme being *The Rediscovery in the Devotional Life of the Church.* Miss Esther Rhoads led the discussion, and fifteen persons took part.

On Saturday afternoon was conducted the second regular business session. Reports were presented by the following, and adopted: The Fraternal Delegate to the National Christian Council (Dr. Mayer), The Fraternal Delegate to Korea (Dr. H. K. Miller), Representative on the American School board (Mrs. D. C. Holtom), Representative on the Canadian Academy board (Rev. H. F. Woodsworth), Committee on Korean Work (Dr. John A. Foote), Committee on Publications (Dr. Wainright). The report of the Christian Literature Society was presented by Dr. Wainright and accepted.

A resolution concerning the exportation of undesirable moving picture films was presented, and after discussion and amending was unanimously adopted, as follows:

"In view of the fact that many of the moving picture films coming into Japan from certain foreign countries during the last few years are demoralizing in their influence, and also so misrepresent the national ideals of the countries concerned, therefore, Be it Resolved by the Federation of Christian Missions in Annual Meeting assembled, that a protest be registered against the exportation of such films as are subversive of the commonly accepted standards of morality and of international understanding: And that a copy of this resolution be sent to the press and to the diplomatic representatives of the countries concerned."

The Committee on Mutual Fire Protection reported, presenting a proposed constitution. Its first recommendation was unanimously adopted, as follows:

"That the proposed Missions' Mutual Property Protective Association, expressed through the above Constitution and By-laws, be referred to the constituent bodies of this Federation for their consideration and report to to the Executive of the Federation before the next Annual Conference, indicating,—1) Their attitude to the principle involved. 2) Their approval or otherwise of the proposals submitted herewith. 3) Any changes in these proposals which they consider desirable."

It was further recommended that December 31st of this year be set as the final date by which the various missions should send in their replies. The Committee Chairman, Dr. McKenzie proposing possible extension of time to March 31, 1931. It was voted to continue the committee for another year.

The report of the Nominations Committee, as appended, below was adopted.

# Committees Appointed for 1930 to 1931

OFFICERS OF THE FEDERATION.

*Chairman*, W. Merrell Vories.
*Vice-Chairman*, H. F. Woodsworth.
*Secretary*, J. Spencer Kennard Jr.
*Treasurer*, Harold W. Hackett.

*Executive Committee*:—1931—Miss Caroline Marsh, G. H. Moule. 1932—W. H. Erskine, J. E. Knipp, Miss Caroline Peckham.

PUBLICATIONS COMMITTEE.

1931—Guy C. Converse, John K. Linn, S. H. Wainright. 1932—W. H. M. Walton, (*Editor J.C.Q.*), Miss I. McCausland, H. F. Woodsworth. 1933—Luman J. Shafer, (*Ed. Year Book*). Mrs. J. S. Kennard Jr., A. K. Reischauer.

CHRISTIAN LITERATURE SOCIETY.

1931—D. C. Holtom, J. C. Mann, (G. H. Moule), G. E. Trueman, T. A. Young. 1932—Darley Downs, Miss Kate Hansen, P. G. Price, A. J. Stirewalt. 1933—A. D. Berry, Arthur Jorgensen, H. D. Hannaford, Miss Claire McKinnon.

TRUSTEES OF JAPANESE LANGUAGE SCHOOL.

1931—D. R. McKenzie, L. J. Shafer. 1932—G. Bowles, T. A. Young. 1933—W. Axling, H. W. Myers.

WORK FOR KOREANS.

1931—John A. Foote, B. F. Shively, Miss K. Tristram. 1932—S. P. Fulton, Miss A. M. Henty, (L. L. Young, coopted).

NATIONAL S. S. ASSOCIATION.
Charles W. Iglehart.

AMERICAN SCHOOL REPRESENTATIVE.
Mrs. D. C. Holtom.

CANADIAN ACADEMY REPRESENTATIVE.
Mrs. Roy Smith.

FRATERNAL DELEGATE TO KOREA.
P. S. Mayer.

FRATERNAL DELEGATE TO N.C.C.
W. M. Vories.

NECROLOGIST.
G. F. Draper.

# Treasurer's Report 1929

## RECEIPTS

### A. GENERAL SOURCES

| | | |
|---|---|---|
| Balance from 1928 | ¥193.13 | |
| Christian Literature Society | 276.03 | |
| Interest | 4.37 | |
| Cash refunded | 16.45 | |
| | | ¥489.98 |

### B. MISSION TREASURERS

| | for C.L.S. | for F.C.M. | |
|---|---|---|---|
| Methodist Protestant 1928 | | ¥60.00 | |
| Y.M.C.A. | | 60.00 | |
| Reformed Church in America | ¥200.00 | | |
| Methodist Protestant 1929 | | 60.00 | |
| Evangelical Mission | 350.00 | 60.00 | |
| British Bible Society | | 30.00 | |
| Friends Mission | 350.00 | 60.00 | |
| Methodist Episcopal Mission | 200.00 | 120.00 | |
| Church Missionary Society | | 150.00 | |
| Omi Mission | | 30.00 | |
| American Board Mission | 891.36 | 150.00 | |
| Missionary Society Church in Canada | | 90.00 | |
| Lutheran Mission | 1,400.00 | 120.00 | |
| Methodist Protestant | 150.00 | | |
| American Bible Society | | 30.00 | |
| Christian Mission | 100.00 | 60.00 | |
| Southern Presbyterian Mission | 570.00 | 150.00 | |
| Woman's Union Missionary Society | | 30.00 | |
| Methodist Episcopal, W.F.M.S. West | 400.00 | 60.00 | |
| Reformed Church U.S. | 450.00 | 120.00 | |
| Kagawa Co-operators | | 30.00 | |
| Reformed Church America | 200.00 | 120.00 | |
| Methodist Protestant | 150.00 | | |
| Southern Baptist Convention | | 90.00 | |
| United Church of Canada | 1,400.00 | 120.00 | |
| „ „ „ (Women) | 1,400.00 | 120.00 | |
| Presbyterian Church in Canada | | 30.00 | |
| Methodist Episcopal, W.F.M.S. East | 400.00 | 60.00 | |
| United Christian Mission | | 90.00 | |
| Am. Baptist For Mis. Society | | 90.00 | |
| United Brethren Mission | 350.00 | 30.00 | |
| English Presbyterian Mission | | 30.00 | |
| Reformed Church in America | 400.00 | | |
| Presbyterian Church U.S.A. Mission | 750.00 | 150.00 | |
| Reformed Church in U.S.A. | 450.00 | | ¥2,430.00 |
| Y.W.C.A. | 350.00 | | |
| Total received by F.C.M. Treas. from Missions | 10,911.36 | | |
| Y.M.C.A. (two payments direct to C.L.S.) | 1,000.00 | | |
| Christian Mission (direct to C.L.S.) | 295.00 | | |
| | ¥12,206.36 | | ¥2,919.98 |

## DISBURSEMENTS

| | | | |
|---|---|---|---|
| A. ANNUAL MEETING | | | |
| Delegates, travel and board | | ¥1,000.00 | |
| Expenses of speakers | | 192.40 | |
| Use of Auditorium | | 25.00 | |
| Printing of Programme | | 27.57 | |
| Reception to delegates | | 19.92 | |
| | | | ¥1,264.89 |
| B. CHRISTIAN LITERATURE SOCIETY | | | |
| Payment by Treasurer to C.L.S. | 10,911.36 | | |
| Payments made direct | 1,295.00 | | |
| | ¥12,206.36 | | |
| C. PUBLICATIONS | | | |
| Japan Christian Quarterly | | 104.99 | |
| Publications Committee Expenses | | 35.00 | |
| Japan Mission Year Book | | 37.00 | |
| | | | ¥176.99 |
| D. ADMINISTRATION | | | |
| Executive Committee Meetings | | 146.28 | |
| Secretary's Expenses | | 19.05 | |
| Treasurer's Expenses | | 15.00 | |
| | | | ¥180.33 |
| E. RELATIONS | | | |
| Delegate to Korea | | | 108.32 |
| F. LOANS | | | |
| Repayment of loan, with interest | | | ¥1,100.00 |
| Total | | | ¥2,830.53 |
| Balance Dec. 31, 1929 | | | 89.45 |
| Grand Total | ¥12,206.36 | | ¥2,919.98 |

Audited, compared with Vouchers and found Correct.

P. S. Mayer.

# THE CHRISTIAN LITERATURE SOCIETY

AMY C. BOSANQUET

The latest large book published by the C.L.S. is *The Social Problems and Ideals of the Bible* (Shakwai Mondai to Seisho), by the Rev. O. Takahashi, M.A., B.D., S.T.M., cloth, 432 pp. It deals with the Hebrew social, family, economic and religious systems and institutions, their political organizations, the social teaching of the early prophets, the social ideals of the prophets of the exile and return periods, and the social teaching of the poems and sacred dramas.

The twenty-eighth issue of the *Japan Mission Year Book*, (formerly called *The Christian Movement in Japan and Formosa*,) edited by the Rev. Paul S. Mayer, cloth, 400 pp., was published in July; it is sold at ¥2.50, with a special price of ¥1.25 for all copies purchased for presentation to readers residing abroad. It contains a number of "live" articles on important matters, national, political, and religious, social, educational and literary, with careful directories and statistics, indispensable to every Japan missionary and surely not to missionaries only!

Five *Kingdom of God Campaign Pamphlets*, prepared by the Kingdom of God Movement Committee, with illustrated covers of tinted paper were published in August at five sen each, and have sold well. Their subjects are:

The Kingdom of God and its King.
Lifegiving Power and the Kingdom of God.
Perplexed Souls and the Kingdom of God.
Daily Living and the Kingdom of God.
Buddhism and the Kingdom of God.

The first edition (20,000) of Dr. Kagawa's *Meditations about God* (Kami ni Tsuite no Meiso) is all sold out, and the second edition of 20,000 is now on sale.

Another booklet with coloured illustrations, for little children, in the *Bible Story Picture Book Series* (Seisho E Monogatari), at twenty-five sen, will be out before Christmas; as it is on the Infancy and Boyhood of our Lord, it will be especially suitable as a Christmas gift.

# JAPAN CHRISTIAN NEWS AGENCY

M. S. MURAO

The Annual Conference will be held at Omi Hachiman from October 28-31. The full programme is appended below. There will also be an exhibition of literature used in follow-up work. A cordial invitation to attend is extended to those engaged in or contemplating Newspaper Evangelism. Application should reach the office of the Agency, New Life Hall, 7-chome, Ginza, Tokyo, not later than October 20. Mr. H. Nagao, M.P. will preside throughout.

## PROGRAMME

### OCT. 28.

| | |
|---|---|
| 4 p.m. | Social gathering followed by study of the Exhibition. |
| 7 p.m. | Opening meeting followed by reports. |

### OCT. 29.

| | |
|---|---|
| 8.30 a.m. | Devotional address. Rev. S. Tsukada. |
| 9. a.m. | "The Japan Christian News Agency—its aims and ideals." The Chairman. |
| 10.30 a.m. | "Lessons in Newspaper work from America." Mr. E. V. Yoshida. |
| 11.30 a.m. | Prayer. |
| 2.30 p.m. | "The use of the Newspaper for Religious purposes." Rev. M. Osaka, Religious Editor of the Yomiuri Shimbun. Mr. S. Ogasawara, Religious Editor of the Osaka Mainichi Shimbun. |
| 7. p.m. | "The relation between newspaper evangelism and country evangelism." Rev. Y. Kurihara. |

### OCT. 30.

| | |
|---|---|
| 8.30 a.m. | Devotional address. Rev. S. Tsukada. |
| 9. a.m. | "The past, present and future of Newspaper Evangelism." Rev. C. Noss. Followed by discussion on the relation of Newspaper Evangelism to (a) the organized Church; (b) the Kingdom of God Movement. |
| 11.30 a.m. | Prayer. |
| 7. p.m. | "The relating of local effort to wider evangelism." Dr. W. M. Vories, followed by discussion on (a) Relation of Central Office to branches; (b) Co-operative Work in Newspaper Evangelism. |

### OCT. 31.

| | |
|---|---|
| 8.30 a.m. | Devotional Address. Rev. S. Tsukada. |
| 9. a.m. | Business Meeting and Election of Officers. |
| 11. a.m. | Closing Session. The Chairman. |

# THE NATIONAL SUNDAY SCHOOL ASSOCIATION

S. YASUMURA

On the return to the United States of our leader and friend, Mr. Coleman, the National Sunday School Association was reorganized as a completely indigenous unit with Mr. Kitoku as General Secretary. The Federation of Christian Missions, however, was invited to nominate one of the Directors. Mr. Kitoku this year accepted a call to pastoral work in Hokkaido, and the present writer has been appointed in his place. Pending his appointment, which was made only a month before the Annual Conference, the Board of Directors made themselves responsible for carrying on the work of the Association.

As is generally known the Robert Raikes' Sesqui-centennial is the outstanding feature of the year's programme. This was made a special feature of the Summer Conferences, in addition to a union teachers' training course.

Three Summer Conferences were held at Karuizawa, Fukuoka and Sapporo respectively. The following are the statistics :—

| Denomination | Karuizawa | Fukuoka | Sapporo | Contributions in yen |
|---|---|---|---|---|
| Anglican | 3 | 5 | 9 | — |
| Baptist | 12 | 43 | 0 | 30.00 |
| Congregational | 10 | 7 | 21 | 30.00 |
| Evangelical | 6 | 0 | 0 | — |
| Lutheran | 6 | 5 | 0 | 20.00 |
| Methodist | 50 | 33 | 24 | 100.00 |
| Presbyterian | 19 | 9 | 47 | 10.00 |
| United Brethren | 1 | 0 | 0 | Promised |
| Others | 23 | 0 | 17 | — |
| Total | 130 | 102 | 118 | — |
| Certificates granted | 19 | 17 | 1 | — |

Besides the Conference mentioned above, a fourth was conducted by the Rev. K. Yabe by Lake Biwa, to which the Association sent a lecturer. All four Conferences were eminently successful both in attendence and also in spirit. At all of them special honour was paid to the memory of Robert Raikes.

The main feature of the Sesqui-centennial is to be the distribution of 100,000 copies of pamphlets on *Robert Raikes and His work*, with the subtitle *Reasons for Sunday School*. These are to be distributed by Sunday

School children in their homes and schools. By this means it is hoped to create a better understanding about the Sunday School and also to establish closer relations between the Sunday School and homes and schools. The cost of production is estimated at about ¥1000, and it is hoped to secure this by the collections made on World's Sunday School Day.

In addition to the above propaganda work, Dr. Chiba is to speak from the Tokyo Broadcasting Station on the day in question on "The Sunday School and its origin" and his address is to be relayed throughout the country. There will also be a central Sunday School Teachers' Meeting in Tokyo.

With regard to the long delayed plans for a central Sunday School Building, the time seems ripe to take action. Funds however are not yet all to hand. Negotiations are proceeding with another Christian organization with a view to co-operation in the erection of the building, and it is hoped others also may care to join in; but at present nothing definite can be announced.

Last winter on his way home, Dr. Hopkins, Secretary of the World's Sunday School Union, stopped over in Japan for a short period and invited certain leading Christian educationalists to confer on the situation. As a result a committee on curriculum study was formed, with the following members, Revs. S. Tsuru, Y. Taizumi, K. Yabe, K. Kitoku, T. Yamamoto, W. Woodard, S. Yasumura and Mrs. H. Morioka. This committee has met several times and has appointed a sub-committee to study the graded lessons at present published by the Association. The sub-committee has decided on a thorough revision of the material in order to bring it more up to date in educational method and principle. In the meantime the Association will publish in its magazine, *The Sunday School*, lessons for each month with suggestions for teachers.

## TEMPERANCE AND PURITY NOTES

E. C. HENNIGAR

### *BREWERS' OPPOSITION.*

As an evidence that the saké-brewers of Japan are feeling the weight of the Temperance movement we may note that at a meeting of the Central Executive of the Brewers' Association two items on the Agenda were the methods of opposition to the proposed 25 year law and to the 'Total Absfinence Day' Day propaganda of Sept. 1st. They sent a petition to the authorities asking that a stop be put to all Temperance propaganda. In support of this they cite the fact that they pay ¥200,000,000 taxes yearly. They forget of course that the people, in paying this tax, are wasting over ¥1,500,000,000 and that in direct payment for drink to say nothing of the indirect loss to the nation.

## *TEMPERANCE IN THE COUNTRYSIDE.*

The Imperial Agricuraural Association has made a survey of the economic condition of the farmers of Japan and find that the total debts average ¥160,000 per village, or some ¥4,000,000,000 for the whole country, i.e. slightly less than three years' saké-bill.

In the campaign to establish a Temperance Society in every village Minami Uonuma County in Niigata Prefecture was the first in the whole county to achieve this goal, now followed closely by Minami Saku County, in Shinshu (near Karuizawa).

A campaign is in progress to obtain 10,000 signatures in every constituency to a petition to the members of the Diet asking their support to the 25 year Prohibition Law. These will be bound into volumes and presented to the members in each constituency.

## *TOTAL ABSTINENCE DAY IN TOKYO.*

The 7th Annual Total Abstinence Day was observed on Sept. 1st, the anniversary of the great earthquake. A monster lantern procession from Shiba Part to Hibiya attracted great attention in Tokyo. Over 3000 persons were in line, including Y.M.A's Boy Scouts, 400 members of the Working Mens' Temperance League as well as representatives of Churches and all Temperance organizations in Tokyo. The police authorities afforded every assistance to those organizing the procession and also, for the first time, gave permission to hold Temperance meetings at a number of points on the city streets. Dr. Z. Morooka gave a Temperance address over the radio at 10 a.m. on July 31st. Altogether this was as good a piece of educational work as has ever been done by any organization.

## *LAW OBSERVANCE ASSOCIATION.*

Within the last few months an organization has been set up to promote the observance of the law prohibiting alcohol and tobacco to minors. The motto of the association is 'Respect the constitution and ovey the laws of the state' and is part of the celebration of the 40th anniversary of the promulgation of the Imperial Rescript on Education by the late Emperor Meiji. The central committee is headed by the Vice-ministers of the Educational, the Home and the Justice Departments of the Imperial Government and includes Dr. Kozaki, Pres. of the N. C. C., Mrs. Kozaki, Pres. of the W. C. T. U., Gen. Yamamuro of the Salvation Army and representatives of the Japan Temperance League.

## *THE TRAFFIC IN WOMEN AND CHILDREN—LEAGUE OF NATIONS' COMMISSON.*

The League of Nations Commission for the Investigation of the Traffic in Women and Children is leaving Geneva the latter part of September and will arrive in Japan next May after investigations in Malay, French India, China and Manchuria. This Commission is headed by Major Bascom Johnson and has one Polish and one Swedish member. A report will be made to the League of the Licensed Prostitution system of this country.

## *GEISHA.*

The number of geisha in Japan at the close of 1928 was 80,808. Of these 2,160 were under 14 years of age and in addition 13,671 were under 17. The authorities of Kanagawa prefecture have refused permission for the establishment of geisha quarters at Oiso.

## *CAUSES OF PROSTITUTION.*

The authorities have made public the following statistics. Last year 480 women were arrested for carrying on private prostitution in Yokohama. When asked their reasons for engaging in this business their replies were as follows:—

| | |
|---|---|
| To relieve poverty in their homes | 129 |
| Did not like the work they were at | 56 |
| Coming from the country had been led astray | 61 |
| Out of work | 47 |
| Separated from husband and lacking means of support | 42 |
| Deserted by 'lover' and left to fend for self | 28 |
| To help sick parents | 55 |
| Disliked husband's family | 14 |
| Quarrelled with husband | 21 |
| Wanted new clothes for omatsuri | 1 |

Only two girls were in the system because they 'liked it.'

In Osaka some 800 applicants for licenses to become public prostitutes gave their reasons as follows:—

| | |
|---|---|
| Poverty | 364 |
| Death of parents | 160 |
| Personal debts | 101 |
| To help parents | 86 |
| To restore fortunes of their family | 55 |
| Their own wish | 4 |

## *CAMPAIGNS AGAINST LICENSED VICE.*

An intensive campaign is being waged this autumn in Tokyo and over twenty other prefectures for the abolition of licensed prostitution. All readers are invited to throw their influence into this movement and where the work has not yet been started to take the initiative in organizing and in pushing the campaign.

# BOOK REVIEWS

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*A HISTORY OF JAPANESE RELIGION by Masaharu Anesaki D.Lit., LL.D., Professor at Tokyo Imperial University. Price 21/, ¥10.50. pp. XXII+423. Published by Kegan Paul, Trench, Trubner & Co., Ltd.*

Until quite recently the best and almost the only books on Oriental religions in European languages have been by Western writers. Fortunately we are now getting more and more such works by Orientals, written usually with a view of presenting to the Western reader the better side of Oriental life and culture. Not all that is written by such dovocates of Things Oriental can be taken on its face value. This is not strange, for Western writers themselves have often erred by a failure to see the good side of things or, in more recent years, by being too appreciative of things they only half understood.

Professor Anesaki is already well known by previous works in this general field, Oriental Religious as a scholar who achieves an exceptionally high degree of objectivity in dealing with a subject in which it is so easy to be biassed or blind. As he says of himself, he is eager to be a "Scientific Historian" rather than "an apologist or a propagandist."

Something of the author's own philosophy of religion appears in the very title of the book when he calls it *A History of Japanese Religion* (not religions.) In Japan, in a very peculiar way, religions have been but phases of Religion, for even though Confucianism and Buddhism were foreign importations, they were from their beginnings in this land so thoroughly merged with the native Shinto that they have for centuries been regarded as but different phases of Japanese Religion. To be sure, there have been times when this harmony was questioned, and especially with the coming of Catholic Christianity in the sixteenth century it was more than questioned by the Catholics and later by the Tokugawa government; but the dominant note in Japanese religions history is tolerance, and the author is following both an old tradition and the example of a great many modern scholars in the field of the Science of Religion when he treats his subject in this way.

This does not mean that the author is blind to the real differences among the religions that have influenced Japan. In fact he gives admirable summaries of the different contributions made by Shinto, Confucianism and Buddhism to Japanese life.

Shinto, he says, is a religion in which "national unity and social solidarity were always maintained by the reverence towards the ruling family, belief in the divine origin of the Throne being inseperable from the worship of the Sun-goddess." "The idea of family perpetuation and the importance of communal life played no less important parts" in this religion. Whether this can continue under the new industrial regime, the author thinks is a real question.

Though a loyal Japanese, Professor Anesaki is too much of a scholar not to recognize the fact that the native Shinto was a rather crude faith before the Japanese came under the influence of Confucianism and Buddhism. Confucianism, he holds, "furnished materials for social institutions, political organization, the systematization of moral precepts." Though Shinto has always fostered the spirit of loyalty, Japan really owes to Confucianism its definite conceptions of what loyalty to ruler and filial piety really are. And it owes to a later form of Confucianism that system of ethics, which on the one hand flowered out into *Bushido*, code of the samurai, and on the other found expression in the life and teachings of a whole series of moralists and educators of a really high order.

In Buddhism the author sees above all a force which "served to consummate and give vitality to the religious life of the Japanese by stimulating universal ideals and refining their religious and aesthetic sentiments. "It was also a religion" to satisfy their yearnings for a beyond, and it supplied abundant material for transcendental speculation. It guided the mind of the people to broader visions and deeper mysteries than had ever been deamed of by them. "He naturally recognizes the fact that for centuries Buddhism was for Japan the vehicle of the higher civilization of the continent.

The volume is divided into a general introduction and six books. These divisions follow the generally accepted major divisions of Japanese history. True to the sub-title of the volume, the author discusses Shinto, Confucianism and Buddhism "with special reference to the social and moral life of the nation." He also gives at times considerable details, especially as to the chief teachings of the founders of Buddhist sects, but on the whole he handles the various teachings of the three historic religions of Japan in the light of the influences which they here exerted on social institutions and moral ideals. One feels that if the author has any predilections they are for Zen Buddhism and for Nichiren, the founder of the Nichiren Sect. But he is always more of an admirer of the general philosophies of Japanese Religion than of any sectarian expression or popular forms of it. Probably some readers who have first hand knowledge of what Buddhism and Shinto are in the lives of the average disciples will feel that the author passes this over too lightly.

When he deals with the Tokugawa and the modern periods, the author gives considerable space to Christianity. He is eminently fair and very appreciative of the good in this fourth religion which is now playing a real role in Japanese life. He has been a special student of the Catholic missionary work in Japan and what he says on this most interesting subject will be fascinating reading to the average Christian.

In his closing chapters he seeks to estimate the present status of religion in Japan. Christianity's chief strength, he thinks, lies in its practical ethical idealism. Its weakness is its divisions, and above all in its uncertainty as to its real message now that it is being questioned especially in the West.

Buddhism too, he says, is "hopelessly divided" and it suffers specially from indolence and clinging too much to the old which hampers it from being a real power in modern lite.

Sectarian Shinto, he feels, promises "little wholesome influence." The official "Shrine Shinto" through which the government is trying to control "dangerous thoughts" is too much in the hands of men who are guided by mere "conventions and expediencies" and often by men "who are anything but religious" and whose "sincerity is not unquestionable."

But while the author is rather pessimistic over the situation in organized religion, he thinks that in the general ferment stirring in Japan today there is also a real religious ferment. At any rate there is need today, he holds, of a new "inspiration of reinvigorating motives, and a revision of all values and higher ideals," since the whole world is faced with the "difficulties involved in the consequences of modern industry, in the meaning of democracy, and in the true mission of science." The author is not certain where this inspiration is to come from in the case of Japan. If it is to come from religion at all, is it to come from Japan's own "spiritual legacies or of their renewed manifestations? or is it to come from "a phase of her new religious life arising out of contact with Christianity and modern civilization?" This question, he says, he must leave to the historian of the future to answer.

A. K. REISCHAUER

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*THE JAPAN MISSION YEAR BOOK, 1930. Edited by Dr. P. S. Mayer. 391 pp. Published by the Christian Literature Society of Japan. Price ¥2.50.*

Dr. Mayer and those associated with him are to be congratulated on the Japan Mission Year Book of 1930. To the historian it will be of inestimable value; to the seeker after general information a liberal education; to the missionary himself an almost daily necessity. It might even be recommended to tourists—of the more serious class! The writers are well informed, and the articles written with a seriousness of purpose and in some cases with an erudition, that brings a reflected glory to the whole missionary body.

As regards general form and make up the volume is excellent. It is smaller again than the year book of 1929 but nothing of real value has been omitted and it is in every way more attractive than the bulky and ill-printed volumes of a few years ago. No one will regret that there is a trifle less for the money when the material is of such excellence.

Part one contains reviews of the Pacific Relations Institute, international relations, political and labour movements and Shinto as a State religion. One need hardly say that every missionary who desires to be well informed regarding changing conditions in Japan should read these chapters with care. One hesitates to single out any one for special commendation when their scope and purpose is so different, but the article on Shinto by Dr. Holtom is most timely in view of the problem facing the Christian Church in Japan. His courageous and conclusive classification of Shinto as a state religion should be of aid in determining Christian attitudes.

In a mission year book one wonders a little why the review of Christian work should be relegated to the second part. In a work which was formerly known as the Christian movement one should expect to find first of all a review of the whole religious situation. Dr. Noss has done this briefly in Chapter VI but he has been compelled to devote most of his space to denominational progress. Most of us would be glad of a full chapter devoted to a comprehensive survey of the religious outlook in Japan and this chapter should take precedence over all others.

As one reads Parts II and III of the Year Book one is impressed by the wide interests of the Christian cause in Japan. If it should fail, it would not be because of a norrow outlook. Social and ethical problems are occupying a large place in our missionary thought. Is the slowness of our progress due to the breadth of our programme?

The other features of the book are so familiar as hardly to provoke the gratitude they deserve. Do we not always buy the book for the directories? The various lists are very complete and always useful. They have meant much work for a number of people, for which we are grateful. The 1930 year book should be widely used both here and abroad.

H. F. WOODSWORTH

# PERSONAL COLUMN

COMPILED BY ISABELLE MacCAUSLEND

## NEW ARRIVALS

BALDWIN. Miss Cicely M. Baldwin (C.M.S.) Arrived on Sept. 29th. Address 7 Nobori-cho, 2-chome, Kure.

BRUNS. Rev. and Mrs Bruns (R.C.A.) arrived Sept. 15th, Now at Language School, Tokyo. Residence, No. 2 Meiji Gakuin, Shirokane, Shiba, Tokyo.

COX. Mr. Luther B. Cox, term teacher at Doshisha. Arrived in June. Under appointment A. B. C. F. M. Address Doshisha University, Kyoto.

JANSEN. Miss Bernice Jansen (P.E.) Arrived Sept. 13th, Address Aoba Jo Gakuin Sendai.

LANG. Miss Kathleen Lang (M.S.C.C.) Language School, Tokyo. Address 8 Sakae-cho, Shiba-ku, Tokyo.

LYNCH. Rev. A. Herschel Lynch (M.P.) Tokyo Language School. Sept. 2nd.

MARSHALL—Mr. and Mrs. George Marshall (P.E.) Arrived Sept. 15th. Mr. Marshall is to be Athletic Director, St. Paul's University, Ikebukuro, Tokyo.

PETERS. Miss August Peters (P.E.) Arrived Sept. 18th, to join the staff of St. Luke's Hospital, Tsukiji, Tokyo.

SHIPPS. Miss Helen K. Shipps (P.E.) Arrived Sept. 18th, to join the staff of St. Luke's Hospital, Tsukiji, Tokyo.

SMITH. Miss Doris Smith (A.B.C.F.M.) arrived Sept. 13th, attending the Language School, Tokyo. Address 23 Kamitomizaka, Koishikawa Ku, Tokyo.

SULLIVAN. Miss Margaret Sullivan (P.E.) Arrived Sept. 18th to join the staff of St. Luke's Hospital, Tsukiji, Tokyo.

WOODWARD. Rev. Stanley C. Woodward (C.M.S.) Arrived Oct. 11th. Address Nishinomiya, Waja-cho 11.

## ARRIVALS

ARCHER. Deaconess A. L. Archer (M.S.C.C.) has returned from furlough and will open up work in Inuyama.

AURELL. Mr. and Mrs K. E. Aurell (Am.B.S.) and daughter, Alice, returned from furlough July 12th. Mr. Aurell resumes his work as Secretary of the

American Bible Society at No. 2 Shichome, Ginza, Tokyo. Residence—645 Kugahara, Ikegami, Tokyo Fu.

BAKER. Miss E. M. Baker (C.M.S.) returned from furlough Sept. 19th. Address Poole Girl's High School, Katsuyama-dori, 5 chome, Higashinari-ku, Osaka.

BARTLETT. Dr. and Mrs S. C. Bartlett returned from furlough Sept. 19th. A.B.C.F.M. appointee at Doshisha University, Kyoto.

CARY. Miss Alice Cary returned from furlough Sept. 13th, resuming work at Yodogawa Zenrinkan, Osaka. (A.B.C.F.M.)

COBB. Dr. and Mrs E. S. Cobb returned from furlough Sept. 2nd A.B.C.F.M. appointee at Doshisha University, Kyoto.

DOZIER. Mr. and Mrs C. K. Dozier (S.B.C.) accompanied by Mrs Dozier's mother, Mrs Adelia Burke, arrived from furlough Sept. 14th. Residence in Shimonoseki.

FIELD. Miss Sarah Field returned from furlough Sept. 13th, resuming work at Kobe College, Kobe.

MURRAY. Miss Edna B. Murray (P.E.) returned from furlough Sept. 18th, to resume work at St. Margaret's School Takaidomura, Tokyo Fuka.

NICHOLSON. Mr. and Mrs H. V. Nicholson (A.F.P.) returned from furlough Sept. 18th to Mito Shigai, Tokiwa Mura, Ibaraki Ken.

NUNO. Miss Christine M. Nuno (P.E.) returned from furlough Sept. 18th, resuming work at St. Luke's Hospital, Tsukiji, Tokyo.

VERRY. Miss Hazel Verry (Y.W.C.A.) Returned Sept. 2nd after a year of furlough in the U. S.

ZAUGG. Dr. and Mrs E. H. Zaugg and son Harold (R.C.U.S.) returned from furlough Sept. 7th. Address 162 Higashi Sanbancho, Sendai. Dr. Zaugg resumes his work as Dean of the Theological Dept. of The Tohoku Gakuin and as Secretary for the Japan Mission of the R. C. U. S.

## DEPARTURES

ANDERSON. Miss Robert Anderson (Y.W.C.A.) Kobe, sailed Aug. 29th having been called home suddenly by the death of her mother. Home address 208 Market St., Madrid, Iowa.

BUNDY. Mr. and Mrs R. E. Bundy and daughter (P.E.) sailed Aug. 29th for indefinite furlough in the U. S.

BUSS. Miss Florence Buss, resigned from Ferris Seminary (R.C.A.) sailed July 15th.

COWL. Rev. J. Cowl (C.M.S.) Fukuoka, returned to England Sept. 20.

COE. Miss E. Stella L. Coe (A.B.C.F.M.) to U. S. on health leave, Sept. 25th. Address 14 Beacon St., Boston, Mass.

DAWSON. Miss Elizabeth Dawson, Yokohama Eiwa Jo Gakko, (M.P.) sailed Nov. 7th by Tatsuta Maru, retiring from the work. Home address Reseda, Calif.

MOORE. Rev. and Mrs B. C. Moore and family (R.C.A.) of Kurume, Kyushu, on furlough June 28th. U. S. address c/o Princeton University Theological Seminary, N. J.

OLTMANS. Rev. and Mrs A. Oltmans, and daughters, Misses C. J. and F. E. Oltmans (R.C.A.) returned to the U. S. in June. Address 816 Fairmount Ave. Grand Rapids, Mich.

PARROTT. Mr. and Mrs F. Parrott, retiring from the British and Foreign Bible Society, Kobe, sailed for England, via Canada July 1st. Mr. Parrott had been forty years in Japan and for thirty years Secretary of this Bible Society, where he is succeeded now by Mr. G. H. Vinall.

RUSSELL. Miss Mildred P. Russell (P.E.) resigned to return to U. S. Sailed Sept. 11th.

SEIPLE. Dr. and Mrs W. G. Seiple and Dr. and Mrs H. K. Miller, of R. C. U. S. sailed Sept. 18th via the ports, to spend some time in Egypt on their way to U. S. A.

SNEYD. Mr. and Mrs H. S. Sneyd sailed on August 14th. on the 'Empress of Japan' to return to their home in Toronto, because of the serious illness of their son, Carl. Their address is 28 Inglewood Drive, Toronto, Ontario, Canada.

WALNE. Dr. and Mrs E. N. Walne, Shimonoseki, (S.B.C.) on furlough to U. S., Sept. 26th.

WALNE. Miss Florence Walne, Shimonoseki (S.B.C.) on furlough to U. S. on July 10th.

## CHANGES OF LOCATION AND ADDRESS

BRAITHWAITE. Mr. and Mrs G. Burnham Braithwaite (A.F.P.) moved in Sept. from Mito Shigai to Omuki Machi Higashi Ibaraki Gun, Ibaraki Ken.

DOZIER. Mr. and Mrs C. K. Dozier (S.B.C.) moved from Fukuoka to Shimonoseki.

DEMAAGD. Rev. John C. Demaagd (R.C.A.) from Oita to Beppu City, Oita Ken.

GWINN. Miss Alice Gwinn, Miss Esther Hibbard, Miss Frances B. Clapp, (A.B.C.F.M.) new address in Kyoto, Muromachi Imadegawa Agaru.

LAUG. Rev. and Mrs George W. Laug moved from Saga City to Takeo Machi, Saga Ken.

LUBEN. Rev. B. M. Luben (R.C.A.) from Tokyo to Beppu City, Oita Ken for second year Language study.

MANN. Rev. and Mrs L. W. Mann, new Tokyo address 39 Sarugaku, Shibuya Cho Tokyo Fuka.

McCALL. Rev. and Mrs C. F. McCall (A.B.C.F.M.) new address at 2 Gakko Cho, Niigata.

NOSS. Rev. and Mrs Geo. F. Noss and family (R.C.U.S.) have moved to Aomori City, address 10 Daikumachi, Aomori Shi.

PERRY. Miss Catherine Perry address changed to 23 Kamitomizaka, Koishikawa Ku, Tokyo.

ROBERTS. Rev. and Mrs F. L. Roberts new Tokyo address—Seinenkai Apts. Nakkeizaka, Omori-cho, Tokyo Fuka.

WOODWARD. Rev. and Mrs W. P. Woodward and family (A.B.C.F.M.) transferred by the Directors of the Kumiai Church from Sapporo to Keijo. Address after Nov. 5th, 53 Nishi Shiken-cho, Keijo, Chosen.

ZANDER. Miss H. R. Zander (R.C.A.) from Language School to Ferris Academy, Konohama, Saga Ken.

## BIRTH

GULICK. Born in Kobe International Hospital, Sept. 25th, a daughter, Helen to Mr. and Mrs. Leeds Gulick of Matsuyama (A.B.C.F.M.)

## MISCELLANEOUS

BIRKS. Mr. and Mrs. Gerald Birks of Montreal will arrive on the 'Empress of Japan' on November fourteenth for a short visit. Mr. Birks is Area Secretary for the Far East of the Foreign Committee of the National Councils of the Y.M.C.A. of Canada and the United States.

BROWN. Mr. Franklin H. Brown, formerly of the National Committee of the Y.M.C.A. in Japan, has accepted a position on the State Y.M.C.A. staff of Wiscosin, as Physical and Boys' Work Secretary. Their address is 495, 66th Street, Milwaukee, Wis.

FISHER. Mr. and Mrs. Galen Fisher of New York will arrive in Japan on November 2nd. on the 'Asama Maru' for an extended stay.

OLTMANS. Dr. Theo. V. Oltmans, youngest son of Dr. A. Oltmans, (R.C.A.) is under appointment for Medical Service in the Amoy Mission (R.C.A.) and sails for that post in Sept.

RYAN. The Ryan family formerly of Osaka Y.M.C.A., are now located in Appleton, Wisconsin. Mr. Ryan is physical director of that Association and the Ryans may be reached in care of the Y.M.C.A.

WEBER. Miss Matilda Weber, Editor of *The Evangel*, (United Brethren Church) will spend some time in Japan during October, visiting churches of that denomination and going on to China, Philippines, West Africa and other fields.

# WHO'S WHO IN THIS ISSUE

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REV. WILLIS C. LAMOTT is on the staff of Meiji Gakuin. He came to Japan under the Board of Foreign Missions of the Presbyterian Church of the U.S.A. in 1919.

MISS MICHI KAWAI was for many years a secretary of the Y.W.C.A. in Japan, was well as a familiar figure at Student Conferences both in Japan and abroad. She is now engaged in educational work.

REV. L. J. SHAFER is a missionary of the R.C.A., who arrived in Japan in 1912. He is the Head of the Ferris Seminary and also Editor of the *Japan Mission Year Book.*

MISS ISABELLE MacCAUSLAND is a missionary of the A.B.C.F.M., and is on the staff of Kobe College. She is a keen student of social questions and has studied both in England the U.S.A. She came to Japan in 1920.

THE RIGHT REVEREND ARCHBISHOP SERGIUS is the Head of the Japanese Orthodox Church, and is a familiar figure at the National Christian Council and other nationwide Christian gatherings.

REV. M. OSAKA is a Presbyterian Pastor and also Religious Editor of the *Yomiuri Newspaper*, the first daily paper in Japan to start a daily religious section.

MRS. E. D. SMITH is the wife of Rev. P. A. Smith of the P.E. Mission and the daughter of Rev. G. Draper of M.E.F.B. She is engaged in work in Hikone in central Japan.

DR. A. K. REISCHAUER is on the Staff of the Tokyo Women's College, and is an outstanding authority on Japanese Buddhism. He has been 25 years in Japan and belongs to the P.N.

REV. H. F. WOODSWORTH of the U.C.C. is on the staff of Kansai Gakuin, and is also Vice-Chairman of the Federation of Christian Missions. He came to Japan in 1911.

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